The Churchman.

SATURDAY FEB. 8, 1879.

When journals so far apart, not to say so far from the Church, as the *Christian Register* (Unitarian) and the *Examiner and Chronicle* (Baptist) can commend Bishop Huntington's articles which have lately appeared in The Churchman, he can be encouraged to go on. The former says: "Bishop Huntington is bearing a brave and clear testimony against the secular influences which so largely pervade and control the Church"; while the latter says: "He has been doing a great service—not only to his Church, but to all Christian Churches—in his protest against undue secular influence in religious affairs."

There are in the Roman Catholic Church in the United States 7,329 priests and 7,844,016 laymen, of which fact the journals of the Church do not leave their people in ignorance. Neither are they without glowing pictures touching the Church's future in this country. Father Fidelis, however, is less ardent and hopeful, and probably quite as truthful. In laying the corner-stone of the Roman Catholic cathedral at Providence, on Thanksgiving-day, he was free to tell his hearers that the tide of emigration to this country had almost ceased, and that he did not think the glowing expectations concerning the future of the Catholic Church would soon be realized. While from five to seven per cent. of confirmations were of persons outside the Church, this number was more than counterbalanced in the loss of her membership. It is refreshing to find a man who is willing to tell the exact truth in this matter as he understands it, while timid people who have been given to prophesy that our next great war will be with Roman Catholicism may abate their fears. Between 8,000,000 and 45,000,000 there is a long distance, to say nothing of the difference in point of education and intelligence.

Naturally enough the English are looking around to find the causes of that successful competition at the hands of American manufacturers which is driving certain classes of English goods out of the market. They discover a superiority of goods in the first place, and then they discover a superior intelligence in American operatives which makes them more effective as producers. This accounts for better machinery, for greater precision and more skilful manipulation in the process of manufacture, and for a larger yield of goods in a given time. It is said that of native-born Americans who work in factories, only four and a half per cent. are unable to read and write; while of foreigners similarly employed, twenty per cent. are unable to read and write. In Massachusetts, with a population of 1,652,000, the public libraries circulate eight million volumes annually, or five volumes to each of the inhabitants, while in a Scotch town of superior intelligence, the circulation is about one volume to each of the inhabitants. In Lancashire, the average circulation would probably be much less than this. Now if fifteen per cent. of intelligence is not able to do more and better work than so much ignorance, what is the use of knowledge? It is possible that facts and results of this sort will do more to popularize knowledge in England, and all the world over, than any amount of speculation about the worth of the masses, and the advantages of popular education. If common schools and public libraries mean so much cotton cloth driven from the English mills, and so much idleness and distress among English operatives, it means that they have a very decided bearing on British interests. And if England, being moved by this consideration of the pocket, sees that her future operatives have a better education, it will not be the first time that she accomplishes the higher object through the lower motive.

LOTTERIES.

It appears that the officials connected with the Paris Exposition regret the evil done by the lottery scheme, the object of which was to draw workingmen to Paris for the sake of the instruction to be gained by visiting the exhibition. It has aroused a passion for gambling all over France, some fifteen millions, or nearly every other French man and woman, having subscribed. Now that a currier has drawn the highest prize, each poor fellow in France will want to try his chances. It was certainly desirable to provide a fund by means of which workingmen could come to the exposition, but it was better that all should stay at home than that fifteen millions of people should have their heads turned about the matter of a prize. It is strange that they who planned the lottery did not foresee the consequences. In no other country in the world would so many people subscribe to a lottery, and in no other would a lottery on such an extensive scale do more mischief. People so imaginative and excitable as the French need not to be stimulated in this way, but to be held to the facts and realities of life, especially the facts and realities of honest wages for honest work. A Frenchman who has learned the important lesson of making a little go a great way ought not to be put upon the vain expectation of drawing a prize and having no further need of practising economy.

Still worse than this unfortunate scheme is that by which it is proposed to raise an aid-liquidation fund through which to satisfy the debts of the shareholders connected with the Glasgow bank. In this case it is proposed to raise six millions sterling, three millions to go to the shareholders, and the other three to be distributed in prizes ranging from five pounds to twenty-five thousand. Of course the losses and suffering in the West of England in consequence of the failure of the Glasgow bank are very great, but other things are to be taken into account as well as the matter of pecuniary relief. In the first place the bank itself was an enormous gambling concern, which broke down by making an unlawful use of other people's money. Now if bank directors will not be restrained from trifling with the immense sums entrusted to them, though it may end in disaster and ruin to the shareholders, what will be the case if it is understood that the losses of the shareholders will be made good? It adds to the responsibility of caring for another's property that, in the misuse and loss of it, one is chargeable with the distress that follows in consequence. This is especially the case with life-insurance companies, when persons who undertook to guard against suffering are made to suffer most unjustly at the hands of others. But if shareholders and depositors are to be provided for; if it is understood that as soon as a swindling corporation breaks down the public will come to the rescue, and make everybody happy and contented, the effect will be the same as it would be with the officers of a ship who understood that, no matter how careless their sailing, there would always be another ship at hand in case of a wreck. In the next place, to help the matter by means of a lottery is to encourage the very thing by which the shareholders are brought into trouble. By as much as the public takes to schemes of gambling and speculation, firms and corporations will do the same; and the consequence would be that people would have nothing to do but devise plans by which to repair the ruins occasioned by fraud and swindling. It is not surprising that this scheme to relieve the shareholders of the Glasgow bank has aroused a decided spirit of protest, as it certainly *is* surprising that a sober and sensible people should encourage such a project.

The best way to help people to go to expositions, or to aid shareholders, or to build cathedrals, or to pay church debts, is to encourage honesty. If good things cannot be done without exciting false hopes and creating a craze, they had better be left undone. No good cause

can be really served by questionable means. And this is especially true of philanthropy and religion which would keep people to their sober senses whatever is lost or gained.

CICERO'S "ON THE GODS."

We heartily wish our modern scientists would make themselves familiar with this once-honored treatise. We are sure they would be largely, not to say immensely, profited by its perusal. There can be no question that the philosophers who figure in it were men of as acute minds and vigorous research as any of this tribe at the present day. And in his treatise (one of his latest, and evidently a favorite one), Cicero exerts himself with all his strength and earnestness to let us have as fair a show as may be of the opinions of the most renowned among them concerning divine beings. First, of the Epicureans, and next of the Stoics (both mentioned in the Scriptures, Acts xvii. 18), and then a revision of the whole by himself, an Academic. And an Academic, as perhaps we should say, was what we might call an Eclectic; that is, one not wedded to any special system, but ready to give all systems a fair chance, and to pick up the best which came along.

In one respect these ancient philosophers are a great way ahead of the sons and lovers of wisdom in our day. They had no idea of setting a Deity, and a *personal* Deity, aside, as if man were better without a God than with one. Not by any manner of means. Even the Epicureans, who supposed their divinities absorbed in serene tranquillity, and who might be asked pretty sharply what such divinities were good for if they had no concern in human affairs, still wanted them as ideal perfections, to provoke human reverence and adoration. And the Stoics who believed in a providence amounting to something like fate, or Calvinistic predestination, nevertheless wanted divinities for the creation of this providence, and the ordination of fates or destinies. They never dreamed of falling into the witless folly of talking about law, as if it had the power of self-motion, and could throw itself into existence. Law is not a worker, it is merely a rule to work by; and to suppose it the originator of the forces which act according to it is about as senseless as to say that a road sets those wheels in motion which are perpetually travelling over its surface. Who ever dreamed that the Constitution of the United States and the laws of the United States were either an accidental gathering of atoms, as the evolutionists must account them, or were their own manufactures, as he must account them who talks of law as if it made law?

The Academic, who did not profess to be half as positive as the Epicurean and the Stoic, who said that one must be a believer in chance, and the other in a blind necessity, and who thought it very hard to produce genuine virtue under the plan of either schemer, did not want, however, to give up a personal Divinity—and why? He wanted such a Divinity as a foundation for moral sentiment and religion of some sort; for, said he, religion is indispensable to keep society and the State together. He avowed the noble sentiment that Rome's religion was a better protection to her than her ramparts. And no doubt religion is—let scientists prate as they may—a State necessity, even if we go no further with it. The whole frame of our civil law is built up upon it, as a foundation-stone. You cannot have a court which deserves the name that does not recognize oaths; and what is an oath worth which is not religiously binding? And so the New York *Times* was quite right the other day in charging home upon philosophers the mischief of socialism and communism. It said that they taught the common people not to believe in a Deity who overrules men in this world, and will judge them in the next. And their listeners have begun to say: "Well, if there is no such Being, and no future reckoning, then let us get the best of this world, and as fast as we can. Let us care for nothing and nobody, and do our uttermost for our own present convenience, and that alone. Property is a fiction, and life a short dream; let us have the best of both, without regard to the (so-called) rights of others." That is philosophy run to seed. And if they who insanely uphold it could but open their eyes, and discover that even the heathen deemed divinities indispensable; if they could go as far as Voltaire, who said (with Romanism before his eyes) that a bad religion was better than none at all; they might at least become as pious as Cicero. And from his standpoint they might by and by rise to a higher one.

THE ABBE MARTIN'S REJOINDER.

II.

Proceeding from the line of remark on which we commented in the last paper, the abbé raises two special objections to the "historic method."

Two reasons may be briefly given why Catholics, while they do not neglect the careful study of history, yet defer ultimately to the judgment of the Church.

The first is that it is only by means of a teaching body invested with authority that the knowledge of the truth can be brought within the grasp of men at large, even the most ignorant.

The second is that "all science, and preeminently the science of history, is liable to mistake. . . . If there is a science on which the influences of education and national and party prejudice may make themselves felt, it is assuredly the science of history."

Here, again, there is a confusion that amounts to an absolute muddle. The premises are utterly unsound, and the reasoning utterly fallacious—undesignedly so, we do not doubt—but still unsound and fallacious. How and why we proceed to show.

The first fallacy is found in the first sentence, and involves in itself several others. To begin with: the phrases used up to this point, "the appeal to history," "historic Christianity," "recourse to experience," "the historic method," are changed for the phrase "study of history"; a phrase which is in no sense their equivalent. And thus over against this changed term, by changing which the ground before assumed is shifted, is set the "judgment of the Church," as something unknown to the Anglican.

Meantime, how does the case actually stand on the one side and on the other? The Church of England, and the national Churches in communion with her, declare and teach the Catholic Faith in the Apostles' and Nicene Creeds, and also in that *lex supplicandi* of the Book of Common Prayer, which goes along with the *lex credendi*; they maintain and transmit the Catholic hierarchy in the Episcopate and the other Holy Orders, and they preserve and use the Catholic liturgy in the office for the Holy Communion. For all this these Churches appeal first of all to Holy Scripture, and next—not to "the study of history," but—to the testimony of the Church, precisely what the Council of Trent, quoted above, calls the "continuous succession in the Catholic Church." This has been proved over and over again, as by various synodical declarations and enactments, so especially by the canon of 1571, entitled *Concionatores*. And this continuous testimony is the *judgment* of the Church—the only judgment which the Church can rightly give. To say, therefore, that an Anglican puts aside the judgment of the Church while a Romanist bows to it, is only a play upon words. The former makes it one thing, the latter another thing. If this has not already been made apparent it very easily can be.

"The Holy Roman Church"—this is the name assumed 313 years ago—sets forth the Catholic Faith in the Apostles' and Nicene Creeds, and then adds to it twelve articles decreed at Trent in 1564, a thirteenth promulgated by Pius IX. in 1854, and a fourteenth decreed by the Vatican Council in 1870. She has transmitted *an* episcopate, which is not an order *jure divino* in the Church, but only an office within an order, exercised, not *jure divino* but *jure pontificio*, and holding from the pope, into whose single person are absorbed, and in whom are centred, the prerogatives and powers of the collective episcopate. She has continued the use of *a* liturgy which (to say nothing of the dogma of transubstantiation) asserts an expiatory sacrifice in the sacrament, denies the cup to the laity, provides for celebrating "masses in honor of the saints and for obtaining their intercession with God"; adds "ceremonies" and "outward signs" which, to quote the Abbé Michaud, present "neither the simplicity nor the intelligibility of the primitive symbolism," and all under anathema; allows the communication of the priest alone; and virtually disallows the use of the "vulgar tongue."

Of course the appeal to "continuous succession" for any or all of those things which have been added or changed, cannot bear the weight put upon it. It breaks down. So historic testimony must of need be discredited; it is ingeniously changed into the "study of history," and then flung away. The judg-

ment of the Church, instead of being this testimony and witness to antecedent truth recorded and set forth, becomes the assertion of any doctrine as true which the pope may utter in a "cathedral decision," a decision which is "irreformable of itself." Moreover, there need be in all this no appeal whatever to Holy Scripture, provided the unwritten tradition is asserted, which tradition is proved, not by testimony in "continuous succession," but by the assertion *ex cathedrâ*, and therefore irreformable, of the pontiff for the time being! If this is not a muddle, where can one be found?

The fallacies, however, are obvious. First, the meaning of the two terms is changed. Secondly, the two terms, really identical, namely, "testimony" of the Church and "judgment" of the Church, thus changed, are set over against each other as contradictions. Thirdly, the former term, thus changed, is thrown out. Fourthly, the latter term, still as changed, is asserted not to be held by churches of the English rite. As changed, undoubtedly it is not. But as held at Nice, and by every great doctor of early times, and as subordinated to Holy Scripture, it most certainly is.

We have already largely answered by anticipation the abbé's first reason cited above. A teaching body "invested with authority," *Ecclesia docens*, is just as much known to an Anglican as to a Romanist. The question is not about that; it is simply a trick of controversy to make it so. It is twofold: first, what is to be taught; and, secondly, on what is the teaching grounded, and by what is it justified. Both these questions have been answered in what has gone before. We have shown what the Church of England teaches and sets forth as to dogma, hierarchy, and liturgy, and what is taught and set forth in these regards by Rome. We have also shown how the Church of England has, for three hundred years, appealed to Holy Scripture and the "continuous succession" of recorded testimony which constitutes the "judgment of the Church"; and how Rome, shifting about from one position to another, now claiming "continuous succession," then sheltering herself under the *disciplina arcani*, and again acting on the development theory, has ended by putting Holy Scripture to one side, giving up "continuous succession" of testimony, separating the judgment of the Church from this testimony, and finding that judgment in the "cathedral" and "irreformable" decisions of the pontiff for the time being, who thus absorbs into himself not only the functions of the Universal Church, but those, also, of the Holy Spirit. By this process the authority of the Church becomes not the prerogative of *maintaining unchanged revealed doctrine*, but the power of *imposing, from time to time, such or such a dogma*. And the pontiff is made a sort of grand lama, some have not hesitated to say the "incarnation of the Holy Ghost."

In the abbé's second reason the muddle continues, and the fallacy runs out even into his illustrations. His postulate is that "pre-eminently the science of history is liable to mistake." His illustrations or proofs deserve attention separately:

First. Mr. Froude and Mr. Freeman do not "give the same version of the history, say of Thomas à Becket." Possibly not. But wherein do they differ? In their estimates of his personal character, motives, etc. But do they differ as to the fact that the constitutions of Clarendon were passed in 1164, that by these constitutions appeals to Rome without royal consent were forbidden, or that after Becket's murder the king allowed such appeals?

His second illustration, or proof, is found in the different ways in which Foxe and Bossuet and others speak of the character of Romanists and reformers on the one hand, and in which the *Church Review* and Dr. Littledale speak on the other. But here, again, the whole difference turns on personal character, motives, acts. All this does not come within the province of, and has nothing to do with, the Anglican appeal to the testimony of the Church. It has nothing to do with the synodical acts of convocation or the statutes of parliament. And so all through. There is in this either a hopeless confuison or a not over sly trick. In the case of the Abbé Martin we are glad to believe the former.

To stretch out that appeal to continuous testimony which lies only to synodical acts and authorized formularies till it covers the entire ground of the study of history, and then to allege the liability to mistakes which, beyond all question, do exist in certain lines of historical research against something to which they have and can have no possible application, is a process which reflects little credit on the intellect (if the trouble lies there), or on the good faith (if one is to look thither) of the person who adopts it.

Something remains to be said of certain specific historical statements in the abbé's article. But these shall be reserved for another paper.

THE SCOPE OF MEDICAL MISSIONS.

In the records of the missionary conference held year before last at Shanghai, Dr. Kerr, for twenty years a missionary physician at Canton, presents some very important statements concerning the scope of medical missions in China. He points out that—

(1) The Chinese, like all semi-civilized nations, are ignorant of anatomy and physiology; have false notions of structure and function, and the most absurd theories and ridiculous anatomical plates.

(2) They do not know the nature of disease; evil spirits, the planets, fire, air, earth, wood, and water, and other similar influences, are supposed to cause sickness.

(3) Medicines are but poorly understood; dragons' teeth, fossil bones of tigers, pearls, and deer's horns are considered of medicinal value, as they are related to the influences specified.

(4) Surgery is but little understood. The Chinese have traditions of operations performed by ancient mythological surgeons, but previous to the advent of European surgeons no Chinese would ever puncture an abscess, or remove the simplest tumor.

(5) Superstitious notions and practices control the people. Idols, astrologers, fortune-tellers, are called to expel disease spirits; charms, amulets, gongs, and fire-crackers are made use of to frighten off the ghost, when the physician and simple remedies should be resorted to.

(6) There is the most marked ignorance of infantile hygiene and disease. The mortality among children is great. There is a low sense of moral obligation about child life.

(7) There are no laws to conserve public health; no sanitary arrangements by the authorities; no isolation of contagious disease; no drainage, and no removal of offensive substances.

It is evident, therefore, that medical missionaries are doing a most important work, not only in removing or alleviating physical suffering, but also in overthrowing superstition, and making the recipients of their service more willing and prepared to receive the teachings of the Gospel of Christ.

And, may we not add, in thus ministering to the physical necessities of thousands of suffering human beings, we are, through our medical staff in heathen lands, humbly following in the footsteps of Him who, as the Great Physician, went about "healing all manner of sickness and all manner of disease among the people."—*Spirit of Missions.*

THE TRANSFER OF THE INDIAN BUREAU.

It is proposed to transfer one branch of the civil service to the Department of War. A bill has been introduced in Congress to commit the Indians to the care of the army. Why should we make this radical change in the administration of Indian affairs? Is it to atone for the wrongs done to the Indians? Is it to fulfil our violated treaties? Do we propose to turn our swords into ploughshares, and make our army the ministers of peaceful civilization? I fear it is for no such merciful end. The object is to compel the Indians to submit to wrongs which we refuse to redress. It means that in dealing with our helpless wards we will use force, and that "might shall be right." The Indian problem is a very simple one, if looked at by the light of the Gospel of Jesus Christ. Admit that these Indians are men, that "the glad tidings" are for all men, that the "Fatherhood of God" is not limited to the white race, that Christian civilization will do for them what it has done for other heathen folk, and then it is no problem, the way lies straight on for willing feet. But if we blind our eyes to eternal truths, if we forget that nations reap exactly what they sow, if we break our own plighted faith, if we dispossess savage men of their homes, if we surround them with every evil influence, if we make the name of white man a hated synonyme for liar, and at last savage hate breaks out in rapine, massacre, and outrage, the Indian question will become a devil's labyrinth, out of which no one can see a way of safety. It is the fashion to lay all blame at the door of the Interior Department, and to hold the unfortunate man who is commissioner of Indian affairs personally responsible for all the wrongs which are done to the Indians. In days gone by this department has had its share of corruption, but we know of one honest commissioner of Indian affairs who was hunted into an untimely grave. The Interior Department is not alone responsible for the disgraceful wars of the past fifteen years. Did the Interior Department plan the forcible seizure of the Black Hills, and the occupation of the Sioux country? Did they instigate the Cheyenne, the Apache, the Modoc and the Nez Perces wars? Were they responsible for the Sand Creek massacre, or the cruelty to the Navahoes? The Modoc and Nez Perces wars were caused by the forcible seizure of Indian lands, and deeds of violence and murder. The Navahoes sought to protect their stolen daughters from a fate worse than death. The Cheyenne war came from one of the most brutal massacres of the nineteenth century. The Sioux war came principally from the seizure of the Black Hills. No actual hostilities occurred until an order was issued

compelling these Indians, with their women and children, to leave their hunting-ground and travel 200 miles over a treeless desert to their agencies, with almost the absolute certainty that they would freeze to death. The telegraph brings us tidings that a similar order was issued to some Northern Cheynnes, commanding them to return to the Indian Territory in the dead of winter. They too refused, saying that their wives and children would freeze to death. The telegram says that they fled, and were surrounded and shot down by the troops. We cried out with horror when these Indians killed white women and babes, but no eye pities the Indian mother and her babes.

These Cheyennes have murdered white settlers. But it was a sad story of violated faith which changed these friends into foes. They were the most friendly of the Indians who signed the treaties of 1868 and 1876. They have the same rights as the Sioux in these treaties. When Congress refused to allow the Sioux to go to the Indian territory, these Indians refused to remain there, away from their friends. They justly claimed that they had the same rights as the Sioux to live in a country whose joint occupancy had been guaranteed to them by the United States.

They went to the territory reluctantly, and after suffering sickness (and they say starvation) fled to their old homes. They have a stronger claim to a home in this country, which was theirs by possession and treaty. They were represented in the council held with President Hayes in 1877. Chiefs who represented all the Indians who were parties to these treaties, came to Washington to lay their complaints before the president. The Indians said: "We have given you our hills of gold and our hunting-grounds. We ask that we may select a home in our own country, and that you will aid us to live." The president answered: "Next spring I will send to you good men who shall go with you to select your own homes; we will aid you to begin a new life." The Indians were overjoyed, and shouted "Ho-ho-ho." A year did not elapse before negotiations were entered upon to defeat this plighted faith. Out of the delays, falsehoods, and suffering consequent upon them, there is a good prospect of another Indian war. President Hayes is not responsible for this violated faith. President Grant gave his word to the friendly Sioux that their ponies should not be taken from them. He knew that the ordinance of 1787 guaranteed that the property of the Indians should not be taken from them except in war *duly authorized by Congress.* Over 2,000 ponies were taken from them in violation of law, and to this day no adequate return has been made for them. A friendly chief writes me complaining that these continued acts of arbitrary power have caused widespread dissatisfaction among those Indians who have always been our devoted friends.

Congress is primarily responsible for our Indian wars. It knows the evils of our Indian system, and refuses to redress them. It will not provide for the Indians those things which make civilization possible, viz., permanent homes, individual rights of property, the protection of law, and a guarantee of the rewards of labor. It spends money by millions in an almshouse system, which is to-day prodigal to excess, and to-morrow is penurious to starvation. Again and again the Interior Department has been left without appropriations to feed the Indians. Congress has never stood up boldly to protect the Indians in the possession of any country which white men have coveted. Even when gross outrages have taken place, no redress has been made for the wrong, and no punishment meted out to the one guilty of the wrong. It is only a question of time when a portion of the Indian Territory will be wrested from its lawful possessors. The plans are laid. The cockatrice egg is being hatched. That country was given to these Indians as an atonement for one of the darkest crimes which ever disgraced a Christian nation. So long as the men lived who knew the sad story of wrong, it would not have been possible to so deaden the nation's conscience as even to propose the robbery. Why go on? We have sown robbery and reaped a harvest of blood. We have covered our statute books with violated treaties, and appropriated millions in useless wars. We have cried "exterminate" over the graves of our murdered soldiers and the ashes of our desolated homes. All this while the Indians have increased, for we have drank ourselves the cup of blood which we had poured for them. Instead of calmly sitting down in the fear of God to devise some wise and beneficent plan of civilization, we have no other remedy to propose than force. It will fail if we try it, because there is a God.

We protest against the transfer of the Indian Bureau to the War Department, because the sober judgment of the army has declared its unfitness for the trust. A few years ago, at the close of our civil war, the Indian Bureau was at its worst. The ablest of our generals, after six months' careful examination of the causes of an Indian war just closed, after searching examination into the condition and wants of the Indians, after personal inspection of many Indian agencies, declared that the bureau ought not to be transferred to the War Department. They said that this vexed Indian question needed no other solution than "Do unto others as ye would have them do unto you." They said that if we designed to have war with the Indians they should be placed in the hands of the War Department; that if we desired peace, then they should remain a civil department. It was not a hasty opinion; it was the calm, deliberate judgment of wise men, after they had weighed and examined all the facts. We object to the transfer, because our defective Indian system will work no more smoothly, and our violated faith will be no more tolerable with uniformed agents than with men in civilian dress. We know personally of as grave errors in the army administration of Indian affairs as can be found in their civil administration. We object to the change, because the army cannot spare officers of high character and large experience to act as Indian agents. If they could be spared they would not accept the trust. The change would be made the pretext of scores of political appointments in the army, and degrade an honorable service without benefiting the Indians. We object to the transfer, because the Indians were in the care of the War Department for over fifty years, and we cannot recall any part of their history with pleasure. The change to a civil department was the result of the earnest plea of the Secretary of War for reform in the methods of Indian administration. Both Congress and the department confessed the absolute necessity of the change.

We pay all honor to the brave men who have grown gray in the service of the country. They are brave, noble men, who, like the centurion of old, fear God and love righteousness. We cannot forget the debt of gratitude which we owe to the officers of the army who have spoken words of indignation against those who have wronged the Indians, and who have always sought to ameliorate the sad condition of this hapless race. We have never felt our hearts moved with a deeper pity than when we have heard the tale of brave men murdered in an unjust Indian war, where no glory could be gained for themselves, and no honor won for their country. Our conviction is clear that force is not the weapon to win human love, or to lead wandering savages to civilization. Under our wretched system instances of harsh dealing would be multiplied by the proposed change.

We can recall many instances of our dealings with a poor outlawed people which we are sure the sober judgment of the army would condemn. I mention one without note or comment:

"HEADQUARTERS, DISTRICT OF NEW MEXICO.

"SANTA FE, November 25th, 1876.

"*To the Assistant Adjutant General, Department of Missouri, Fort Leavenworth:*

"SIR: I respectfully report that Pluto and his band of Mescularo Apaches, numbering about five hundred persons, have sent word that they wish to return to the agency at Stanton. They have been living for some years with the Camances, on or about the head-waters of the Brazos and Colorado Rivers. As the band are afraid to come in without assurances of protection, and probably are anxious to be taken care of, from being half-starved, it will be necessary to have troops to protect their march, and would require an issue of ten to twenty days' rations of beef. It is believed that these Indians had better be brought to the Mescularos Reservation, should the commanding general decide that it is advisable; can any authority be obtained for the issue of beef rations to them while in charge of the troops?

"Very respectfully, your obedient servant,

"EDWARD HATCH,

"Colonel 9th Calvary, Commanding."

The answer to this appeal on behalf of 500 starving men, women, and children was:

"HEADQUARTERS MILITARY DIVISION

"OF THE MISSOURI,

"CHICAGO, December 6th, 1876.

"*Commanding General, Department of the Missouri, Fort Leavenworth, Kansas:*

"SIR: Referring to Colonel Hatch's letter of November 25th last, reporting that Pluto's band of Mescularo Apaches desire to return to the Indian agency at Fort Stanton, and stating that if their request is granted it will be necessary to furnish troops to protect their march, and to authorize an issue of ten or twenty days' rations of beef for the subsistence of the Indians, I am instructed to inform you that the lieutenant-general declines to authorize the furnishing of any supplies to these Indians, and recommends if they should come into the agency they be dismounted. If these Indians do not come in, the lieutenant-general thinks they should be attacked by our troops.

"Very respectfully your obedient servant,

"R. C. DRUM, Adjutant-General."

War is no plaything. We know that severe treatment may at times be necessary. It is because the army exists, as the representative of force without pity for the helpless,

that we object to its supplanting the methods of peace, kindness, and love.

It is the fashion to sneer at the Quaker policy. Men who are ignorant of the causes which lie back of our Indian wars, laugh at the solicitude of those who are weary of a policy which has brought a perennial harvest of sorrow and blood. We know that the so-called "peace policy" was not a failure. Without being able to change one feature of our Indian system, President Grant resolved that the administration of Indian affairs should be one of kindness, justice, and mercy. It was inaugurated at a time when the Indians were turbulent and warlike. Many tribes were engaged in hostilities. The new policy was hailed by white men and Indians with hope. Hundreds of savage men have, under it, become peaceful citizens. Where once you heard only the discordant sound of the medicine drum and the war-dance, are now heard the peaceful hum of industry and the sound of songs and prayer. There are no missions on earth which have brought to the Christian Church such abundant rewards. When the Episcopal Church began this work all was dark as midnight. Everything which the malice of the devil or the cupidity of bad men could do has been done to hinder our work. Yet to-day we have Indian clergy who, far away in our northern forests, are preaching the Gospel to their heathen countrymen. We can point to settlements of civilized Indians no whit behind, in order, industry, and sobriety, any white settlement in Minnesota. The missions of the Presbyterian and Episcopal Churches among the Sioux have been wonderfully blessed in men rescued from heathen savagery, to sit as Christians clothed and in their right minds. A crisis has come in Indian affairs. We have it in our power to atone for the past, by kindness and justice to the scattered remnant of the Indian nations in our charge. If we will, we can adopt a peace policy which will bring untold blessings to ourselves and to our Indian wards. But if we will not heed the voice of humanity and of God, we shall reap a harvest of sorrow, and our children's children will tell the sad story in hushed tones, and wonder how their fathers dared to trifle with justice and with God.

H. B. Whipple,
Bishop of Minnesota.

Thomasville, Ga., January 20th, 1879.

LETTER FROM ENGLAND.

January 11th, 1879.

My first letter of the new year must necessarily be dull, for we suspend all controversies—religious, literary, and political—during the season sacred to peace and good will. Our extremely cold weather, and the general distress amongst all classes, give us enough to do in our respective homes; nor do either of the two facts alter their complexion. Skating is all very well for the young and the well-to-do, and the cheerful, healthy exercise does us all good; but it is no compensation to the many sufferers at this season. All sorts of charitable agencies are brought into requisition, and many try to mitigate what we cannot remove. Meanwhile the funds steadily rise again, and this shows that public confidence is reviving with the hopes of peace and the continued success of our troops in Afghanistan. The gloom thrown over society by the death of the Princess Alice is at last dispelled by the cessation of the three weeks' mourning, and I must say the mourning has been most remarkable. Every family seemed as if it had lost a friend. In the provinces, as much as in the metropolis, black has been universal; parties of all sorts were for some time suspended, and every day fresh notices appeared in the papers as to some fresh title of the royal lady to a nation's respect. She must indeed have been a most remarkable person, and her good works a genuine outcome of an earnest, heartfelt religion. The only thing we hear on the other side is that some years ago she formed a great admiration for the infidel Strauss and his works; but that, we are told, disappeared of late years. It is no wonder that memorials are in progress, for such a woman's memory should be perpetuated. It is one more credit to our queen to have bred up such a character, and we rejoice to hear that she has passed through the grief without serious damage.

Our difficulties in relation to the Society for the Propagation of the Gospel intrude unpleasantly on our thoughts as the time draws near when they must be decisively dealt with. The *Guardian* is the great repertory of letters upon the subject, and from these you will see that the party represented by the English Church Union are gaining strength. Their stronghold is the principle they lay down that no inquisition of any sort shall be held as to the opinions of any missionary. The society is to be simply a board of missions, paying the nominees of the colonial and missionary bishops, and asking no questions. No doubt this is very simple, and there is much to be said for it; but the society was not constituted on that principle, and can scarcely be adapted to it without a great struggle and with serious disaster to its funds. It was a society the tone and direction of which was settled by the subscribers, and these have been for the most part High Churchmen; but a large number of these will break away if the society's board of examiners, which has worked in this matter for five and twenty years, is to become a mere guarantee of respectability. It has hitherto more or less excluded missionaries of the semi Roman type, but now it is to ask no questions. On February 21st this point is to be settled; but there is a talk of a "compromise," which seems to be really all on one side, viz., that of the Ritualists. When some 800 official laymen of one, not very large, and most High Church, diocese, Oxford—magistrates, churchwardens, and members of the diocesan conference—speak of this party by the above name as designating a "most objectionable system of doctrine and practice," your readers will see that matters look serious.

To turn to a literary question which is much exercising educationists, we are about to have a vehement controversy on the merits of Greek as a necessary part of the education at Oxford and Cambridge. Certain head-masters of our chief public-schools have signed and circulated a memorial in favor of giving up this hitherto indispensable part of the qualifications for a university degree. They are, no doubt, much teased by parents who feel the pressure of so many new subjects on the brains of their children and their own purses, and have surprised the world by giving way. Many of them have what is called a "modern side" in their schools, and are thus already accustomed to the withdrawal of a large portion of their boys from the study of Latin and Greek. This has been forced upon them by the exigencies of the times; but, as so often happens, no sooner is one concession made than the demand increases until the whole thing is asked for. Because a number of young men must go early into business, or some pursuit which will not brook delay, are the great mind-forming subjects of education to be made optional at our universities? For of course Latin must follow Greek. Many think it is less important. And what the universities do or suffer to be left undone, the schools which prepare for the universities will assuredly follow. In a dozen years after the universities gave up the requirement of Latin and Greek, both languages would cease to be taught to more than a small proportion of our English boys. But I believe I am expending an unnecessary amount of words on the subject. There is not much chance of the proposal being adopted even at Cambridge, where the classics only come in the second place after mathematics; none at all at Oxford. Some sort of loophole may be left for the petitioners by establishing degrees on some inferior sort of scale, such as degrees in literature or in science; but I venture to think that neither university will allow their time-honored degree in "arts" to be tampered with. It would be breaking with a historic past to an extent we can hardly contemplate with equanimity; and the magnificent literature of Greece, which has had such a vast influence on the development of every race in turn which has successfully cultivated it, cannot be spared from our curriculum. It is no doubt a utilitarian age, and the universities have marched with it; but this is to ask too much.

I said there was not much stir in the political world, but I must notice the remarkable settlement of the long struggle in France between republicanism and its antagonists. The senatorial elections have just given the moderate republicans so decided a majority that even our most conservative English papers loudly express their rejoicings at the prospect thus at last opened up for stability and peace in that long-afflicted country. The success of the late Paris exhibition has no doubt done much to strengthen the existing government, and these elections express the popular will that no reaction shall interfere with it. This is common ground between France, you, and ourselves. On the other hand, Prince Bismarck, like the "shocking example" who used to be introduced at temperance meetings, is acting as a sort of political scarecrow, outraging our most elementary ideas of constitutional freedom by his bill for checking the utterances of the members of the reichstag. We say that if the Germans stand this they will stand anything; but the prevalence of socialism is still such a real danger that nothing would surprise us.

Our own Bismarck, in a very mild way, Lord Beaconsfield, has been proving his hold on our affections by a sharp illness, which set us in a great fright; but he is already better.

LETTER FROM EGYPT.

Wady Halfa,
Second Cataract of the Nile, Jan., 1879.

From this position within the tropics, under the constellation of the Southern Cross, it seems the natural place to study the Nile, with its vast associations of geography, history, and religion. The Nile has ceased to be a mystery. Within this generation the old vexed questions as to its source have been settled. A few words may suffice to state the case. The proper Nile is the White Nile, which empties the great Lake Victoria Nyanza; and the outlet of this lake, which here first takes the name of the Nile, is exactly on the equator, on the northern line of of the lake. There is no propriety in calling any of the numerous small tributaries which pour into this equatorial sea by the name of the Nile. About two and a half degrees north of the equator the river receives the discharge of the lake Albert Nyanza; and the enormous tropical rains from the Mountains of the Moon, and from many other tributaries all now pass northward by this well defined river. At Kartoum, about fifteen degrees north of the equator, the Blue Nile, with its immense volume of water from Abyssinia, joins the true Nile. Between Kartoum and the Mediterranean, with one exception, the Nile receives scarcely any addition of waters; and for more than fourteen hundred miles the volume of the river remains unchanged, except that evaporation and countless thousands of pumps (*shadoofs*) and water-wheels, worked by oxen (*sakkias*) would naturally make the river somewhat smaller at its outer end than at its half-way course. Including its many bends, the length of the river from its beginning at Victoria Nyanza to the sea is about 3,000 miles.

This water system is unique and unparalleled. It gave rise to the oldest civilization of which we have any authentic record. The pyramids were ancient before the calling of Abraham. Rameses the Great reared his monuments to the greatness of Egypt while Moses was a foundling on the Nile. The ideas of religion were formulated and systematized in language and sculpture, which be-peak some of the elementary principles later embodied in the Mosaic code.

The whole system of hieroglyphics and the demotic writings is now as comprehensible and translatable as any other ancient language; and we can form an approximate idea of the religion of the Egyptians four or five thousand years ago. Under the name of Ammon or Ptah there is recognized the father of the universe; but this

idea is obscured by the different later names and attributes assigned to the great divinity. As an intellectual system it looks like Pantheism. Many other gods, or the same god under different names, appear in the Egyptian Pantheon. For 2,000 years before Christ the deity supremely recognized was Osiris. He was the chief, even when other gods were recognized. He was the incarnation of God; he was to be the future judge; but he was outwitted by Satan, called Typhon, the principle of evil, and was sacrificed to him. Isis was the consort of Osiris. She was the first of the Egyptian goddesses, and symbolized the earth or matter. Osiris, her godlike spouse, always represented the creative principle. Horus, the child sprung from these two parents, was the avenger of Osiris, and the conqueror of the serpent Typhon. These myths were embodied in the Triad, which is everywhere so conspicuous in Egyptian sculpture.

All this shows the struggle of the human mind after the idea of creation and causation, and the connection of this with the origin of evil. Then there is the resulting idea of sacrifice for sin, of the future judgment and resurrection connected with a Redeemer, and these ideas are always embodied in the form of a Triad, or Tritheism. Of course they did not arrive at the proper notion of the Trinity, or triunity, which was to be realized only in the Christian revelation.

These lasting monuments of architectural skill and power extend from the pyramids at Memphis to the colossi and rock temples of Rameses at Aboo Simbel, not far from the second cataract in Nubia. Minor works are to be found all along the coast from Alexandria through the Delta, and on the opposite direction as far south as the fourth cataract.

Amongst the scores of ruins I have visited for more than 1,000 miles along this river there is the same perfection of work, even in the smallest of the temples and tombs. And yet these wonderful monuments, so many thousands of years old, probably always cast their shadow upon an enslaved people. From the bondage of the Hebrews till three years ago slavery has been recognized in Egypt. Now the fellaheen (peasantry) are nominally free, and slavery and the slave trade are interdicted. But the mass of the people are ground between the upper and the nether millstone. Their taxes are enormous. Every sakkia (water-wheel for irrigation) must pay from fifteen to twenty dollars annual tax. Every palm-tree must pay nearly half a dollar.

The best lands, to the extent of hundreds of thousands of acres, were appropriated by the khedive as his own. He made sugar growth his own monopoly; and his countless factories were made his own property by the enforced labor of the people till this state of things was recently stopped. His schemes for making a grand Egyptian or African empire, extending from the Mediterranean to far Central Africa, are not likely to be fulfilled. He sent an army into Abyssinia two years ago to conquer and annex it; but his army was beaten, and the attempt will not be repeated. He also loaded his exchequer with the heavy debt made to aid the Turks in the last year's war.

English and French commissioners are now taking possession of the railways and many other public works; and the khedive has had to surrender some hundreds of thousands of acres of land which he had no right to. It is possible that, subject as he is to this outside pressure, the government of Egypt may continue, and the condition of the people be ameliorated. The population of Egypt proper is over 5,000,000, and with its annexes of Soudan and other provinces about 7,000,000. The language chiefly spoken is the Arabic, and the Nubians use the Coptic derived from the ancient Egyptian. The physique of the population shows much of the gracefulness conspicuous in the memorabilia of the ancient races of Egypt.

The climate here in winter is all that the most delicate system could desire. Without rain or high winds, the air is always mild and balmy. I have kept the register every day for over a month on the Nile, and find that the mercury registers, on an average of thirty days, 58° Fahr. at 7:30 A. M., and 70° at 1 P. M.

I have seen every principal river in Europe, and had formed in my mind an idea of the size of the Nile, but I was surprised with the size of this river. Every European river seems small compared with it, now even at one third fall. Imagine its appearance in September, when the whole Nile valley, several miles in width, is overflowed. The river is lowest in May and June, when navigation becomes very difficult, on account of shoals and narrows. One never wearies at the countless objects of interest along this memorable river. J. P. TUSTIN.

ENGLAND.

LOTTERIES.—In a sermon at Rochdale on Sunday, January 12th, the Bishop of Manchester expressed surprise that "sedate and religious Scotland" should have suggested a gigantic gambling lottery as a means of redeeming the Glasgow bank calamity. If the scheme was carried out it would, he feared, corrupt to the very root almost the whole nation.

On the other hand, an inquiry having been made as to the course the government intended to pursue in regard to the sale of French Exhibition lottery tickets, the secretary of state replied that the law officers of the crown had advised him that the parties who advertised in England the sale of the French lottery tickets are liable to be sued for penalties in the Exchequer at the suit of the attorney-general.

ST. RAPHAEL'S, BRISTOL.—The Bishop of Bristol has again been petitioned to reconsider his decision in the case of St. Raphael's, Bristol, and allow Mr. Ward to reopen the building for services, which of course would be conducted with the same ceremonial which led to the closing of the building. The application is based upon the plea that as the committee of privy council has erred in one case it may possibly have erred in the case of Mr. Ward, and that the bishop would only be exercising a fitting discretion if he withdrew his inhibition until the cases now pending are decided.

ROYAL OBSERVANCE OF THE EPIPHANY.—On the feast of the Epiphany the annual ceremony in commemoration of the adoration of the magi was performed in the Chapel Royal, St. James's, on behalf of her majesty the queen. It was formerly the custom for the monarch to make the offering in person, attended by heralds and pursuivants, with knights of the Orders of the Garter, Thistle, and Bath, wearing their collars; but since the illness of George III. compelled him to be absent, the sovereign has forwarded the gifts through the lord chamberlain's office, and the ceremony has been shorn of its original grandeur. It was also the custom for the lord mayor and aldermen, with representatives from the city guilds, to attend Divine service at St. Paul's cathedral on the occasion. On the morning of the festival the verger, Mr. Chapman, proceeded to the royal closet, where two of her majesty's gentleman ushers were in waiting with the royal gifts, clad in their court costumes. The queen's representatives were conducted to the altar rails, which, as usual on State occasions, were covered with crimson velvet embroidered with gold. Having made obeisance to the holy table, they knelt and presented the red silk purses containing the offerings of gold, frankincense, and myrrh, which were received by the bishop upon the large almsdish, bearing the initials of Queen Anne, which occupies the centre of the altar. In accordance with the rubric, his lordship then "humbly presented" the gifts and placed them upon the altar. As the ushers retired the choir sang the anthem, "Lift up thine eyes," by Sir John Goss. The bishop was the celebrant.

PROCEEDINGS BEFORE LORD PENZANCE.—Lord Penzance held a court on Friday, January 10th, in one of the committee rooms of the House of Lords, to hear the case of Sergeant and others *vs.* Dale. It was a proceeding under the Public Worship Regulation Act, 1874, by the churchwardens of the united parishes of St. Vedast and St. Michael-le-Querne, Foster lane, Cheapside, against the Rev. Thomas Pelham Dale, the rector, for ritualistic practices in the service of the Holy Communion on two Sundays in February last. Mr. Dale was prosecuted on a former occasion for similar practices, and condemned by the Court of Arches; but the proceedings, on a writ of prohibition, were set aside by the Court of Queen's Bench. And inasmuch as the reverend gentleman had continued, it was alleged, to offend against the law, another "representation" was made to the Bishop of London, and the present suit was authorized by his lordship under the Public Worship Act. Thirteen charges were brought against Mr. Dale. After examining one witness on behalf of the prosecution, the case was adjourned *sine die*.

A GIFT FOR CANADA.—The Society for Promoting Christian Knowledge, at a meeting held on January 7th, unanimously voted a grant of £2,000 to the Bishop of Huron for the proposed Western University in London, Ontario, Canada.

THE POPE AND THE RECENT SECESSIONS.—It is stated that in consequence of the recent secessions of Anglican clergy to the Church of Rome, the Vatican is considering in what way it can secure a wider field of action for the Roman Catholic Church in England without offending against the existing laws. Instructions on this subject have, it is said, been sent to Cardinal Manning.

Quoting the above item, the *John Bull* adds: We believe four to be the number of the Anglican clergy who have joined the Roman Church during the past twelve months and they were men of no note whatever. These can scarcely be termed "recent secessions."

AMERICAN VS. ENGLISH WORKMEN.—Colonel Wrottesley, having lately superintended a large contract for the War Office, was surprised to find that all the locks for the building were manufactured in America. Giving the result of his inquiries as to the cause, that officer remarks: "It is evident that the old handicrafts in metal are becoming obsolete; that the Americans have obtained a start of us by being the first to recognize that those manufactures which, like guns, time-pieces, and locks, consist of a number of small parts, exact counterparts of one another, can be produced by machinery at a greatly reduced cost; and unless our manufacturers bestir themselves, the Americans will completely command the markets of Europe."

CONVERSION OF A ROMAN PRIEST.—The Rev. F. W. Ellis, a priest of the Roman communion, was on Tuesday, January 7th, publicly admitted "into the Holy Communion of the Church of England" in the cathedral church of St. Mary, Truro, by the canons of Truro. The ceremony took place after Evensong, in the presence of the congregation, according to the form drawn up by Archbishop Wake in 1714, and sanctioned by the convocation of his day. Mr. Ellis read aloud a recantation of the "errors and superstitions of the present Church of Rome," and professed penitence and received absolution.

MR. CARTER, OF CLEWER, TO BE PROSECUTED.—The *Record* of January 23d announces that proceedings are at once to be taken with reference to the Rev. T. T. Carter, of Clewer, for alleged violations of the Public Worship Regulation Act.

IRELAND.

INTOLERANT AGGRESSION.—Considerable excitement exists, says our Dublin correspondent, among the Protestant population in Galway in consequence of an attempt on the part of the Roman Catholic bishop and board of guardians to break through an arrangement made some time ago dividing a cemetery, bought with public money given by the board of works, whereby the Roman Catholics were to have had six acres and the Protestants an acre and a half. It is now sought to reduce the Protestant patch to an acre only, and the Protestants have memorialized the local government board against permitting their own former order to be rescinded. The memorial is signed by the incumbent of the parish, the ministers of other Protestant denominations, and leading persons, and it is known that many Roman Catholic laymen side with them against an act described as one of intolerant aggression.—*John Bull.*

SCOTLAND

MOTION WITHDRAWN.—At a meeting of the Glasgow Presbytery recently, Mr. Wallace, of Solsgirth, withdrew a motion of which he had given notice, to the effect that, "in view of recent disclosures regarding the state of moral-

ity prevailing amongst many sections of society," ministers should be enjoined to bring the law and the prophets more prominently under notice, in the hope that a return to the old-fashioned manner of setting forth the doctrines of the faith might cause a return to the old-fashioned doctrines of honesty. The reasons stated for withdrawing the motion were that it might raise "invidious comparisons" and "a good deal of mud," and would "involve a good deal of speaking."

THE LOTTERY.—The lottery scheme, by which it was proposed to relieve the shareholders of the Glasgow bank, is at an end. The crown agent, on behalf of the lord advocate, has written to Sir R. J. Napier, chairman of the meeting at which the scheme was approved, informing him that the legal authorities cannot wink at what is a violation of the law, even though its motive be most excellent. Dr. Kirkwood, dean of the faculty of procurators in Glasgow, and one of the promoters of the scheme, writes: "We did not disguise from ourselves that the scheme would be challenged as partaking of the nature of a lottery; but although as sensible as others of the danger of habitual lotteries, we thought the counter advantages so great as in this instance to overbalance the evil."

FRANCE.

THE CRISIS —Affairs in France have reached a crisis. Previous to the late elections the assembly was republican, the senate legitimist. Now the republicans have a majority in the senate. The republican ministry submitted to the chamber a programme of their policy, embracing the dismissal of such officials as have made their anti-republican sympathies unduly prominen , the curtailment of the power of the clerical colleges to grant degrees, the reorganization of the gendarmerie as a municipal police force, the reform of the prison law, and the inauguration of a general system of puolic primary education. It was insisted that President MacMahon should make changes in the chief military commands. This would be to surrender the army to the charge of men disagreeing with him in opinion. He accordingly resigned his office, and M. Grévy was elected in his place.

GERMANY.

BISHOP HERZOG TO M. LOYSON.—The Swiss *Katholik* publishes two letters from Bishop Herzog to the Père Hyacinthe. The first is dated August 26th, and the second December 28th:

1. "I too have returned from my journey to England highly satisfied. By all that I saw, heard, and experienced my esteem for the Anglican Church was only increased and strengthened. The principles laid down in the articles of the Lambeth synod relating to the Old Catholic movement I regard as perfectly Catholic. I shall always be ready in my own church to administer Holy Communion to all persons who admit such principles as these, and personally I should have no objection to communicate in an Anglican church. May God bless your work! I hope that you will have no more difficulty in establishing a regular service. . . . With your sanction, given in the name of the mission over which you preside, I would with the greatest pleasure ordain your candidates for the priesthood, in the hope that they would be true fellow-workers with you."

2. "I am glad that you are about to publish the documents relating to your negotiations with the Anglo-American Church. I shall be obliged to you if you will publicly announce the fact that it has been only in consequence of the decisions of the authorities of the federation, which do not permit me to undertake jurisdictory functions outside the frontier, that you have not placed yourself under the authority of the Christian Catholic Bishop of Switzerland, and that I have offered you all purely spiritual or sacramental offices which lay in my power. Moreover, I authorize you formally to declare that I have repeatedly acknowledged the Catholicity of the Anglo American Church, and therefore that I fully approve of your step in placing your undertaking under the provisional jurisdiction of the Primus of Scotland, or any other bishop of this Anglo-American Church, which has assured us in the Lambeth Conference 'that no strict uniformity is demanded, and that every attempt at reform after the pattern of the ancient Church will be joyfully welcomed.' I am quite sure that Bishop Reinkens would be much pleased if you could say to him that you laid great stress on fellowship with the Old Catholic Church of Germany as well."

ITALY.

ENCYCLICAL ON SOCIALISM, ETC.—The pope's encyclical on socialism, communism, and nihilism fills six columns in the *Osservatore Romano;* but the substance of the whole is contained in one of the concluding paragraphs, in which Leo XIII. recapitulates the arguments already treated at length. He condemns civil marriages as a source of evil to families and an encouragement to immorality, and says that the Church is the solution of the evils for which socialism seeks a remedy. The pope dwells throughout on the fatal consequence which will follow the efforts socialists are making if the Catholic Church is not made the arbiter in all things, and sums up thus: "Wherefore, venerable brethren, we, to whom the government of the Church is now confided, having since the commencement of our pontificate shown to the princes and peoples tossed by the tempest the sure port in which to take shelter—and once more alarmed at the extreme peril in which they are placed, raise our apostolic voice, and in the name of their individual welfare and that of the State urgently beseech and conjure them to listen to us, as master of the Church, so careful for the public prosperity of the kingdoms, and become persuaded that the rights of religion and of empire are so closely united that when the former falls, the obedience of subjects to the majesty of rule also disappears; and thus recognizing that the Church of Christ possesses a degree of power for combating the plague of socialism far greater than any human laws, magisterial powers, or force of arms can have, they will give back to the Church that degree of liberty which will permit her to efficaciously employ her beneficent influences in favor of human society."

REFORMING ABUSES.—The *Univers*, in a letter from Rome, says that Leo XIII., who is polite even to humility, is busy correcting abuses; a fact which seems to prove that there were abuses under the late pontificate. All the clergy are to work; and even those who have attained the "limit of age" are to labor according to their strength. There has been a falling off in Peter's pence, and consequently the chapter of the Vatican has been called upon to subscribe £1,000 a year towards the maintenance of the Roman Seminary, and to pay £2,000 a year into the papal treasury. "This," adds the writer, "is a commencement, because it is very probable that the pope will honor the other institutions with this noble coöperation in the sacrafices which he himself makes of all he possesses." The traffic in relics is then complained of, and the Jews are accused of having flung themselves on the spoils of the Church, which "they purchased at a low figure and sold as dear as possible." What is more astonishing to learn is that the bodies of saints taken from their tombs have been sold in the United States.

RUSSIA.

THE PLAGUE.—It appears to be beyond doubt that the mysterious pestilence which has attacked the population of the Russian province of Astrachan is, in reality, what it was at first asserted to be—the Asiatic plague, or black death. The report of Dr. Nicolaievsky, sent from the Russian home office to Astrachan, would appear to leave no possible doubt upon the subject. Though this medical man was deterred by the utterly unsparing nature of the mortality which followed the plague from actually penetrating to the places where the disease was at work, he states that he went to the very borders, and that he obtained all the information possible without personally coming in contact with the deadly contagion. His description tallies exactly with the traditional accounts of the visitations of the Asiatic plague in former times. "A swelling," writes Dr. Nicolaievsky, "about the size of an egg appears under the armpit. A general feeling of sickness, accompanied by violent headache, is a concurrent symptom. This stage of the malady, from the beginning of the swelling to its complete development, lasts for some hours, sometimes two or three, not more. Immediately afterwards violent internal pains, with vomiting, come on, and in a little time black patches appear upon the breast, forearms, and the upper part of the back. In one or two hours after these final symptoms the sick man dies. As a rule the disease carries off its victim in about ten hours, but there are cases in which death supervenes within less than four hours after the appearance of the first signs of the attack." Dr. Nicolaievsky expressly states that in his judgment "it is beyond all doubt the true Asiatic plague, or black death." The report of Dr. Nicolaievsky states that "the evil destroys with devouring speed. Hardly any of the persons attacked survive. The cases of recovery are so few and so ill-attested that they cannot be taken into account. The mortality is nearly ninety-five per cent. The rare facts which are to be gathered are harrowing and fearful. The town of Vietlianka contained nearly 1,700 inhabitants. Four hundred corpses alone remain. The rest of the inhabitants have fled on all sides, propagating the pestilence. The priest, with all his family, three doctors, and six hospital attendants are among the dead. . . . At Prishchibe, out of 830 inhabitants, 520 have ceased to exist within a fortnight." It is said that the disease is rapidly extending, and has spread a panic over wide provinces.

AFRICA.

LETTERS FROM BISHOP CROWTHER'S MISSION.—Interesting letters have lately come to hand from the Niger. The Henry Venn steamer is most useful. She has already made several voyages up and down the river, and is paying her own expenses by carrying freight for the trading firms. Bishop Crowther is about starting a new station at Shonga, eighty miles higher up the Kworra than Egan, the present furthest station. An interesting journey has been made by a native agent at Asaba into a country hitherto unvisited, lying between the Niger and Yoruba. At Bonny the persecution has much subsided, and the Christians now assemble for worship in large numbers.—*C. M. S. Gleaner for January.*

EXAMINATION OF NATIVE AFRICANS FOR A UNIVERSITY DEGREE.—The first examination of African students at Fourah Bay College for the Durham University license in theology, and for the B.A. degree, has taken place; and all the candidates (five) passed with credit.

NEWS FROM VICTORIA NYANZA.—News has arrived that Mr. Mackay, of the Church Missionary Society, had at last reached the south-eastern shores of Victoria Nyanza. After being repeatedly delayed by the death of his comrade, the loss of cattle, and want of funds, he had at length accomplished his purpose. On reaching the lake he received a conciliatory message from Lukonge, chief of Ukerewe, and he at once fearlessly and unarmed accepted his invitation, and came face to face with the murderer of Captain Smith and Mr. O'Neill. Lukonge assured him that he had no quarrel with the white men, and that the death of his friends had been the result of their mixing themselves up in the affairs of the Arab. This is his view of the case. Mr. Mackay returned in safety to Kagye, where to his delight he met the Rev. Mr. Wilson, who had crossed over from Uganda. The two returned together to that place, where it is to be hoped that they met their three comrades who started up the river Nile to join them.

INDIA.

CONVERSIONS STILL LARGELY ON THE INCREASE.—Good news continues to come from India. The Bishop of Madras writes: The number of accessions, according to recent returns, has risen to 33,000. The number in the Society for the Propagation of the Gospel districts is 22,000; in The Church Missionary Society districts, 11,000; and yet these districts form only a portion of one of the Indian dioceses.

ORDINATION BY BISHOP SARGENT.—Bishop Sargent held his first ordination on September 22d at Palamcottah, acting under a commission from the Bishop of Madras. Nine natives were

admitted to Deacon's Orders, and eight to Priest's Orders.

DEATH OF THE REV. HENRY BAKER.—Another valued and experienced missionary in Travancore, the Rev. Henry Baker, has departed to his rest. Few missionaries have baptized so many heathen—several thousand. The interesting work among the Anian hill tribes was peculiarly his own.

CASHMERE.

A TERRIBLE FAMINE.—In the valley of Cashmere a terrible famine is prevailing. In some parts it is believed that from one fourth to one half of the population have perished. The Punjab Church Missionary Society committee, having received handsome contributions for the relief of the people, including £450 collected at Simla after a sermon by Bishop French, have directed two missionaries, the Rev. G. M. Gordon and Mr. W. Briggs, to buy up grain in the Punjab and hasten with it across the mountains to Cashmere.

CHINA.

MORE OUTRAGES IN AND NEAR FOOCHOW.—The chapel of the Church Missionary Society at Kiong Ning Fuh has been torn down by the rabble, and a similar outrage committed in Foo chow, in the presence of the British consul himself. The vagabonds openly avowed that they had nothing against the mission, but that they were paid for their work. The houses of the native Christians are torn down and their goods taken away, and if they complain they are thrown into prison and beaten with stripes. The magistrates are forward in persecuting the Church.

CANADA.

MONTREAL—*Consecration of Bishop Bond.*—The consecration of the Very Rev. Dean Bond as bishop of the diocese of Montreal took place in St. George's church, Montreal, on Sunday, January 26th. The Bishop of Ontario preached and the Bishop of Fredericton presided at the consecration. The bishops of Nova Scotia, Quebec, Niagara, and Algoma were also present. The offertory was devoted to the mission fund of the diocese. It amounted to nearly two hundred and fifty dollars, a pleasing incident being the depositing on the plate of one hundred dollars, the proceeds of collections made by the children of St. Jude's Sunday-school for the mission fund. The Holy Communion was then administered, all the bishops, with the exception of the Bishop of Niagara, who is still lame from the effects of a fall, taking part in the administration. In addition to the clergy present a large number of the laity partook of the Holy Sacrament.

Installation.—The ceremony of installation took place in the afternoon in the cathedral. The stately edifice was crowded to the doors, the improvised seats in the aisles being filled, some of the congregation even encroaching upon the chancel, and many being compelled to stand. At three o'clock the clergy, with the bishops, proceeded down the centre aisle to the main entrance, where, three knocks having been given from without, the rector, the Rev. Canon Baldwin, inquired: "Who is there?" And receiving for answer, "The Bishop of Montreal, who prays the rector of Montreal to instal him," the doors were thrown open, and the bishop entered with his chaplain, the Rev. Canon Evans. The procession then proceeded up the aisle, the choir singing a hymn.

The bishops, with their chaplains, entered within the chancel rails, the rest of the clergy remaining without. The rector, Canon Baldwin, then came to the front, and read the senior bishop's authority, as prescribed by the canons of the provincial synod, to the rector of the cathedral, to instal the Bishop of Montreal. The chancellor of the diocese, Strachan Bethune, Esq., Q.C., then read the senior bishop's certificate of the consecration of the Bishop of Montreal, after which he administered the customary oaths.

The oaths having been taken, the rector conducted the bishop to his throne, and said:

I, Maurice Scollard Baldwin, rector of the Parish of Montreal, and canon in this cathedral church, do now induct, instal, and enthrone you, the Right Reverend Father in God, William Bennett, Lord Bishop of Montreal; and the Lord preserve thy going out, and thy coming in; and mayest thou remain in justice and sanctity, and adorn the place delegated to you by God; and may He who is abundant in grace strengthen you, through His dear Son, faithfully to walk as chief shepherd of His flock. Amen.

The sermon was by the Bishop of Quebec.

Election of a Metropolitan.—On Tuesday the House of Bishops unanimously elected as metropolitan the Right Reverend the Lord Bishop of Fredericton.

RHODE ISLAND.

WOMAN'S AUXILIARY.—The Rhode Island branch of the Woman's Auxiliary held its quarterly meeting in St. George's church, Central Falls, on Wednesday, January 29th. There was a large attendance of delegates from the majority of the parishes in the diocese, and the reports presented showed a great amount of work performed by the association during the past year. The work was done for the foreign, domestic, Indian, Mexican, and diocesan fields. Those present were much encouraged at the amount of work that the auxiliary has been enabled to do, and plans were made for more extended operations in all departments. The diocesan work especially received attention, and it was resolved to devote special energy to the prosecution of this important branch of the Church's work, and to sustain and support the missionaries liberally and earnestly.

At a missionary service, held in the evening, the secretary of the diocesan board testified to the great assistance given by the auxiliary to the board, especially in the increased knowledge of and interest in the diocesan work secured by its efforts.

CONNECTICUT.

HARTFORD—*Church of the Good Shepherd.*—On the evening of Tuesday, January 28th, the tenth anniversary of the consecration of this church was celebrated. Evening Prayer was said in the church, in which the psalms, a lesson, and some of the prayers were from the consecration office. The choir sang the anthems, "Pray for the peace of Jerusalem" (Novello), and "Oh, praise the Lord" (Earl of Wilton). Several of the clergy were present, and a large congregation, comprising nearly all the parishioners. The rector (the Rev. J. H. Watson) made an address, stating that there had been 320 baptisms and 180 confirmations during the last ten years, pointing out to the people what ought to be the influence among them of the beautiful church with its sacred memories, and urging them to do all in their power to assist the good purpose for which it was offered to God by His servant who erected it to His glory.

The Rev. Prof. E. E. Johnson followed the rector with earnest words on the life of a parish and its opportunities.

The Rev. H. S. Clapp, rector of Trinity church, Wethersfield, then made an address as representing the first offshoot from the parish of the Good Shepherd—founded by the former rector, the Rev. H. W. Nelson—and being himself a former parishioner of the Good Shepherd.

After the service the congregation met in Charter Oak Hall, where they were entertained with a fairy drama by the children, with music by Colt's band, and a supper.

NEW YORK.

NEW YORK—*Mission of St. George's Church.*—This mission, known as St. George's Bread of Life Mission, located at No. 420 East Fourteenth street, was discontinued in December last by the sale of the chapel and partial transfer of the work to the Fifth Avenue Presbyterian church. The mission was originally started by the Rev. Mr. Sabine, while he was connected with St. George's church in the year 1860, and it has been continued since then under the charge of the Rev. Messrs. Riley, Morgan, Van Winkle, McVickar, Tyng, and others. During the last winter of its work the Sunday-school connected with the chapel regularly assembled 1,000 children for instruction. After the sale of the chapel by St. George's church the teachers of the Sunday-school contributed the children's missionary fund then in their hands to Bishop Clarkson, with the understanding that he would raise a similar amount and erect a chapel at some point in his diocese, to be called the chapel of the Bread of Life.

The following is the letter from W. Gayer Dominick, treasurer of the late mission, to Bishop Clarkson, and the bishop's reply:

NEW YORK, January 18th, 1879.

Right Rev. Robert N. Clarkson, D.D., LL.D. Nebraska:

MY DEAR BISHOP: At a meeting of the officers and teachers of the late St. George's Bread of Life Mission, held December 20th, 1878, it was unanimously resolved that the missionary offerings of the children in the hands of the treasurer, amounting to $1,114, be sent to the Rt. Rev. Bishop Clarkson, of Nebraska, with the request that the same be used in the erection of a missionary chapel in one of the towns of his diocese, which chapel shall be named the chapel of the Bread of Life. In accordance, therefore, with this resolution, it gives me great pleasure to hand you herewith a check for the sum of $1,114.

Yours very respectfully,

WM. GAYER DOMINICK,

Secretary and Treasurer of the late Mission.

P. S.—One of our number, Mr. H. R. Marshall, will furnish you with the plans of the new chapel if you desire him to do so.

OMAHA, January 20th, 1879.

Wm. Gayer Dominick, Esq.:

MY DEAR SIR: I desire gratefully to acknowledge the receipt of $1,114 from you as treasurer of the late mission of the Bread of Life of St. George's church in New York.

In accordance with the wish of the generous donors I will apply the contribution toward the erection of a chapel in my missionary jurisdiction, to be called the chapel of the Bread of Life. The people of the town in which the chapel shall be erected will add a like amount for the purpose. The probability is that the chapel will be built in the town of Bismarck, in the Territory of Dakota.

I shall let you know the full particulars of the erection of the chapel. I beg leave also to thank Mr. Marshall of your mission for his kind offer of the plans for the chapel.

I am very truly your grateful friend,

ROBERT N. CLARKSON.

St. Luke's Hospital.—The entire amount of the collections made in the churches, on Hospital-Sunday, for the benefit of this institution, is not yet ascertained; but sufficient returns have been received to justify an estimate that the total will amount to about $5,000.

Chapel of the Holy Comforter.—A sermon in memory of the late Rev. H. Floy Roberts, who was in charge of this chapel at his death, was delivered in the chapel on the afternoon of Sunday, January 26th, by the Rev. Dr. Haskins, of Brooklyn. The chapel was well filled with seamen and boatmen and many other friends of the late missionary, including about twenty of the board of managers of the Seamen's Missionary Society. Evening Prayer was said by the Rev. Dr. Paddock and the Rev. Messrs. Maguire and Stevens. Dr. Haskins took for his text the words, "For he was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." The sermon was an appreciative and sympathetic discourse on Mr. Roberts's life and labors. A note was read from the bishop of the diocese regretting his necessary absence on account of a previous appointment.

The Italian Mission.—On the Third Sunday after the Epiphany, January 26th, the Sunday-school connected with this mission celebrated its annual festival in St. Ambrose's church. Divine service was held and an address delivered by the missionary (the Rev. Constantine Stauder), after which gifts were distributed among all the children of the school. Among these gifts were about 350 yards of stuff for girls' dresses, and 150 yards of fine cloth for boys' clothes. During the past year an association of charitable women has been formed to assist the adults and children

of the mission; and the gifts presented at this festival were the fruit of their efforts. Several members of the association were present and assisted in the distribution.

Anthon Memorial Church.—A series of free lectures is in course of delivery in this church, on Forty-eighth street, near Sixth avenue, on Thursday evenings, at 8 o'clock. Mr. George William Curtis delivered the first lecture of the series on the evening of Thursday, January 30th, upon "Civil Service Reform." The remainder of the lecturers and topics will be as follows: Mr. Parke Godwin, on "Our Social Problem"; Chancellor Howard Crosby, on "The True Temperance Reform"; Prof. C. F. Chandler, on "Sanitary Science and Public Health"; and Mr. Abram S. Hewitt, on "Mutual Relations of Capital and Labor."

LONG ISLAND.

ASTORIA—*Church of the Redeemer.*—Twelve years ago this church was begun by a few earnest and devout people in faith and prayer. Like many other enterprises, it has encountered serious obstacles, some of its original supporters having removed to other places, while others were unable to meet their obligations. When, therefore, the congregation entered the unfinished church it was laden with a debt of $25 000. This has proved a heavy burden for the congregation, although since the church was first occupied valuable additions have been made to the church building, and the debt has been reduced to about $9,000. In his twelfth annual sermon, delivered on Advent Sunday, the rector (the Rev. E. D. Cooper) urged the congregation to make the thirteenth year of his ministry among them memorable by relieving the church of debt. The suggestion was immediately acted upon; a committee was appointed to wait upon the entire congregation that they might all have an opportunity to take part in the work; and so favorably has the matter been received by them that in less than six weeks more than three fourths of the entire amount has been pledged. This guarantees the entire success of the effort, as the congregation has until next Advent to complete its work.

CENTRAL NEW YORK.

DIOCESAN CONFERENCE.—By invitation of the rector a diocesan conference is to be held in St. Peter's church, Auburn, opening on the evening of February 18th. The occasion is for all the clergy and laity. The clergy are requested to give the Rev. Dr. Brainard notice by postal card whether or not they will be present. The following topics will probably be discussed, and on any of them unwritten remarks will be in order: "Short Rectorships: Causes and Effects"; "The Spiritual Condition of a Parish that Keeps its Money to Itself"; "Training, Qualifications, and Weekly Preparation of Sunday-school Teachers"; "'Not Good Enough'; How Far a Valid Plea for Not Confessing Christ"; "Our Lord's Second Coming: Two Views"; "Antinomianism: its Origin and Modern Phases"; "Moral Causes of Modern Materialism"; "The Great Pyramid and its Meaning"; "The Church Reform Movement in Mexico"; "Pastoral Visiting"; "The Church View of the Marriage Covenant."

NEW JERSEY.

BOUND BROOK—*St. Paul's Church.*—The bishop of the diocese recently visited this church (the Rev. Charles A. Wenman, missionary in charge) and confirmed seven persons. The church is burdened with a debt of $1,400, of which $250 must be paid this month. Will not benevolent Church people contribute to this necessary payment? Contributions may be sent to the Rev. Mr. Wenman, at Bound Brook, or to the treasurer of the diocese, Mr. George C. Hance, Woodbridge, N. J.

FREEHOLD—*St. Peter's Church.*—This church, which had been closed for several months for repairs and other improvements, was reopened for Divine service on Wednesday, January 29th, by the bishop of the diocese, assisted by the rector of the parish (the Rev. Thomas H. Cullen) and several visiting clergymen. Morning service was said and the Holy Communion administered. The sermon was delivered by the bishop, and was an able presentation of the duty of beautifying the Lord's house and making it worthy of His worship.

PENNSYLVANIA.

LENTEN SUNDAY-SCHOOL COLLECTIONS. — A circular letter has been sent to the rectors, superintendents, teachers, and scholars of the Church in this diocese, regarding the collection of special offerings for missions during the coming Lent. The letter is signed by the bishop of the diocese, the diocesan members of the board of missions and others, and is as follows:

"*Beloved in the Lord:* The circular issued last year by the bishop, the members of the board of missions of the Diocese of Pennsylvania, and a committee appointed by the Sunday-school Association of Philadelphia, 'soliciting all the Sunday-schools in our diocese to unite in a hearty, prayerful, self-denying offering for missions during the season of Lent,' met with a hearty response.

"Our schools were stimulated to action. Forty-seven of them contributed the sum of two thousand six hundred and fifty dollars ($2,650), and specified severally the particular missions to which they wished their contributions sent. This led to interesting correspondence between the several missions and the schools contributing, which added greatly to the interest of the children engaged in the work.

"The example thus set induced two hundred and thirty-three schools outside of our diocese to make similar Lenten collections for missions, which raised five thousand dollars ($5,000), while it is confidently expected the collections this year will be largely increased.

"The success which attended the effort last year warrants the undersigned to ask our several schools to unite again in a Lenten collection for the same noble object.

"The collections made by the schools during Lent will be by them forwarded—as soon after Easter as possible—to Orlando Crease, 1012 Chestnut street, Philadelphia, who has been appointed treasurer, and by him remitted to the board of missions, to be appropriated as each school shall designate.

"Our domestic missions, including those to the Indians and colored people, and our foreign missions to China, Africa, Japan, and Mexico, call loudly at this time for special help, and, if our Sunday-schools are thoroughly roused, an amount double or treble that raised last year can be collected, while the reflex influence on the minds of the children contributing cannot be over-estimated.

"Let our 30,000 officers, teachers, and scholars bend their energies to the work, and make an Easter-offering which will show the life and energy pervading the Sunday-schools of this diocese.

"The secretary will be happy to answer any letters of inquiry, and he requests replies to this circular at an early date."

The secretary of the committee mentioned in the letter, Mr. Lewis H. Redner, also announces that he will send mite chests to those who desire them, to be used for this purpose, and to be furnished without cost. It is intended that these mite chests should be brought to the Sunday-schools at Easter and added to the sums collected from Sunday to Sunday. Mr. Redner's address is No. 727 Walnut street, Philadelphia.

PHILADELPHIA—*Society for the Promotion of Christianity among the Jews.*—On the evening of Sunday, January 26th, the twentieth anniversary of this society was celebrated in St. Jude's church, in this city. After Evening Prayer the annual report was read by the secretary, the Rev. Dr. John A. Childs, and stated that during the past year there have been six baptisms of Israelites, the total number since the organization of the society being 101. About $3,000 was received and expended by the society during the year.

West Philadelphia—St. George's Church.—This church has been freed from debt, and a special service of thanksgiving was held on the Third Sunday after the Epiphany. Addresses were made by the Rev. Messrs. G. J. Burton and C. A. Maison. They were assisted in the service by the Rev. Messrs. M. T. Meigs and T. W. Davidson. At the offertory, the warden (Mr. Hugh Whitely), who has been indefatigable in his exertions to save the church, and to whom the successful accomplishment of this effort is largely due, placed upon the alms-plate the "satisfied" mortgage, representing $6,500, as an offering to Almighty God. At its presentation upon the altar the whole congregation rose and sang Bishop Ken's Doxology, "Praise God from whom all blessings flow."

The grateful thanks of the members and friends of the parish are tendered to all who have assisted in relieving this church from the debt which has been an incubus upon it ever since its erection in 1870. It is now in a better condition than it has ever been, and stands a fresh example of how much perseverance, faith, and prayer can accomplish under the most unpromising and discouraging circumstances.

CENTRAL PENNSYLVANIA.

READING—*Ordination.*—On the festival of the conversion of St. Paul, January 25th, in Christ cathedral, the bishop of the diocese admitted to the diaconate Mr. Edward H. Leavitt, brother of the Rev. Dr. John M. Leavitt, president of Lehigh University. Morning Prayer was read by the Rev. Messrs. Samuel Edwards and John Long. The sermon was delivered by the Rev. Dr. Leavitt, who also presented the candidate. The bishop celebrated Holy Communion, assisted by the clergy present. The newly ordered deacon has been for many years an honored Presbyterian minister, serving for a long period as a missionary in India.

SOUTH BETHLEHEM—*Burial of Dr. Linderman.*—The body of the late director of the mint, Dr. Henry R. Linderman, was brought here from Washington, D. C., and was committed to the ground by the rector of the church of the Nativity, after prayers and an address by the Moravian Bishop de Schweinitz.

EASTON—*Death of Miss Kemper.*—Miss Sophia Kemper, sister of the late Bishop Kemper, died in this city on the morning of Sunday, January 19th, aged 101 years. It had always been her wish to depart on a Sunday. Her funeral took place on Wednesday, January 22d, from Trinity church, the service being said by the Rev. H. M. Baum, rector of the church, the Rev. Cortlandt Whitehead, and the Rev. J. H. H. De Mille. Miss Kemper was one of the earliest communicants of Trinity church, and her body was laid to rest under the shadow of its walls. On Sunday, the 26th, the rector delivered a sermon in memory of her.

MISSISSIPPI.

BISHOP'S SPRING APPOINTMENTS.

FEBRUARY.

16, Early Grove.
21, Hernando.
22, Como. A. M.
23, 24, Sardis, P. M.
26, Batesville
28, Water Valley.

MARCH.

1, 2, Holly Springs.
3, 4, Oxford.
5, 6, Grenada.
7, 8, Carrollton.
9, 10, Winona.
12, 13, Vaiden.
15, 16, Lexington.
18, 20, Yazoo City.
22, 23, Canton.
25, Brandon.
27, Clinton.
30, Vicksburg.
Christ church, A. M; Holy Trinity, P.M.

APRIL.

1, Bovina.
3, Edwards.
5, Bolton.
6, Jackson.
8, Terry
9, 10, Dry Grove.
12, Crystal Springs.
13, Hazelhurst.
15, Brookhaven.
17, 18, Summit.
20 McComb City.
22 Magnolia.
24, Osyha.
26, 27, Woodville.
30, Port Gibson.

MAY.

2, Fayettte.
4, Church Hill.
8, Natchez (Council).
The following places will be visited after the Council
14. Rolling Fork.
16 Greenville.
18, Lake Washington.
21, Rosedale.
25, Ripley.

At each of the places visited a contribution will be expected in behalf of missions within the diocese. W. M. GREEN.

January 25th, 1879.

LOUISIANA.

ELECTION OF A BISHOP.—On Wednesday morning, January 29th, a special council of the Church in this diocese, called to take action regarding the election of a bishop, met according to appointment in St. Paul's church, New Orleans. Divine service was held, and the Holy Communion celebrated.

At 1 o'clock P. M. the council was organized for business, the Rev. J. F. Girault being elected president, and the Rev. Dr. John Percival secretary. Twenty-five clergymen and lay delegates from a large number of the parishes answered to their names. After the transaction of routine business the council adjourned, to meet in Christ church at 7 P. M., and hold a memorial service commemorative of the late Bishop Wilmer.

At 7 o'clock Divine service was held in Christ church, and a sermon was delivered in memory of the late bishop of the diocese by the Rev. Dr. W. T. D. Dalzell, and at the conclusion of the service the council again met for business.

After unimportant business, followed by the passage of a resolution of thanks to the Rev. Dr. Dalzell for his interesting sermon, on motion of the Rev. Dr. H. M. Thompson, the roll was called, and twenty-five clergymen and lay delegates from twenty-seven parishes were found to be present. The members of the council then engaged in silent prayer, after which the question of the election of a bishop was taken up.

Nominations to the bishopric were then declared to be in order. The Rev. W. P. Kramer nominated the Rt. Rev. Dr. R. W. B. Elliott, Missionary Bishop of Western Texas. The Rev. G. R. Upton nominated the Rt. Rev. Dr. J. H. D. Wingfield, Missionary Bishop of Northern California. The Rev. Dr. C. S. Hedges nominated the Rev. J. F. Girault. The Rev. Dr. Thompson nominated the Rev. Dr. J. S. Shipman, of New York city.

A ballot was then taken by the clergy, with the following result: Whole number of votes, 24; necessary to a choice, 13.

Bishop Elliott,	3
Bishop Wingfield,	7
The Rev. Mr. Girault,	6
" " Dr. Thompson,	2
" " " Shipman,	6

There being no choice, the council adjourned until Thursday morning.

On Thursday morning the council met again in St. Paul's church, at 10 o'clock, and after prayers proceeded with the election, twenty-five clergymen and lay delegates from twenty-six parishes being present.

A second clerical ballot was then taken, resulting as follows: Whole number of votes, 25, necessary to a choice, 13:

Bishop Wingfield,	7
The Rev. Mr. Girault,	11
" " Dr. Shipman,	6
" " " Thompson,	1

A third ballot followed with this result: Number of votes, 26; necessary to a choice, 14.

Bishop Wingfield,	6
The Rev. Mr. Girault,	9
" " Dr. Shipman,	9
" " " Thompson,	2

The Rev. Mr. Girault then withdrew Bishop Elliott's name, and Dr. Thompson requested that no more votes should be cast for himself.

Three more ballots were then taken, resulting also in no election. At the end of the sixth ballot the Rev. Mr. Girault announced that he would withdraw his name in favor of Bishop Wingfield.

The final ballot was then held, resulting in the election of Bishop Wingfield. It was as follows (necessary to a choice, 14):

Bishop Wingfield,	19
The Rev. Dr. Shipman,	7
" " Mr. Girault,	1

The election by the clergy was unanimously confirmed by the laity, and Bishop Wingfield was declared elected to the bishopric of the diocese. A committee was then appointed to notify the bishop of his election, his testimonials were signed, and the convention adjourned.

TENNESSEE.

MEMPHIS—*Grace Church.*—A service was recently held in this church in memory of the Rev. C. C. Parsons, who was its rector at the time of his lamented death. The Chickasaw Guards, of which Mr. Parsons was the chaplain, and others of the military were present in the congregation in full uniform and with badges of mourning. The service was said by the bishop of the diocese and the Rev. Dr. Harris. The bishop delivered an affecting discourse on the life and character of Mr. Parsons. An impressive incident of the service was the baptism, by the bishop, of Mr. Parsons's infant.

OHIO.

TOLEDO—*Calvary Chapel.*—On the Second Sunday after the Epiphany the new Calvary chapel, in this city—a mission of Trinity church—was formally opened for Divine service, there being present of the clergy the Rev. Dr. Coleman (who delivered a sermon appropriate to the occasion), the Rev. C. F. Adams (the minister in charge), the Rev. N. R High, and the Rev. W. W. Badger. The congregation was very large, and the service most hearty and impressive.

The corner stone of the building was laid in October last, since which time the work has been vigorously maintained. The dimensions are 80x40 feet, and the plan includes a nave, with recess-chancel, robing-room, infant class-room, porch, belfry, furnace-room, etc. The materials are brick, with cut-stone trimmings All of the windows are of stained glass, with proper emblems and inscriptions, and are the gifts of Sunday-schools and individuals. The chancel window is especially beautiful, and is in memory of the late Rev. Dr Samuel R. Johnson. The full-length figure of the Good Shepherd is at once recognized as a most fitting type of the life and labors of this devoted and beloved servant of the Lord. The chancel furniture, the Bible, Prayer Books, and font are also donations from the Sunday-school children of the parish.

The architecture of the chapel is English Gothic, and both within and without the building is very neat and churchly; well situated, too, in the midst of a large and growing population. All expenses incurred in its erection and furnishing have been fully paid, and when the permanent pews are obtained the building will at once be consecrated.

Removal of a Clergyman.—The Rev. E. L. Kemp, assistant minister in charge of Grace church, in this city, is about to remove to Baltimore, Md. An important and interesting field will then become vacant.

BELLEFONTAINE—*A New Church.*—A neat frame church has lately been finished in this thriving town and opened for public worship. A debt will delay its consecration for the present. The building is eligibly located, and with its completion the prospects of the Church have materially improved. The Rev. Geo. Beasley is in charge of the parish, as also of the parish in Kenton.

GAMBIER—*Theological School.*—The matriculation of the divinity students at Bexley Hall has been the event of this week at Gambier. Eight students were enrolled. On this occasion Bishop Jaggar preached on "Reality in Religion"—obedience as the evidence and test of faith—using for his text the Lord's words, "Not every one that saith unto Me, Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." It was a strong sermon, pithy, pointed, and practical, showing how both faith and worship were tested by obedience; how great lack there is of such reality of religion among so-called religious people; and how important the exhibition of reality is for the progress of the mission of the Church in influencing this sceptical age. To the matriculating class he addressed a few words, impressing the value of reality in the desk, and pulpit, and in pastoral offices. In this age especially the outside world looks keenly through all disguises, or attempts at disguise, and measures the reality of the man who is ministering. It measures his real religion, and it measures with equal accuracy his methods in leading the worship of a congregation, or in preaching the Gospel, or in private ministries as a pastor

Previous to the sermon the matriculating class were called in front of the chancel. They appeared in university gowns. The secretary of the faculty (the Rev. Dr. James) read the "promise" required on like occasions. The president, the Bishop of Ohio, seated in the president's stall, and wearing his robes, announced that these students had been presented to him by the dean as having passed their preliminary examinations, and approved themselves worthy to be enrolled on the honored list of scholars at the theological seminary; and that it now only remained for them to sign the matriculation promise, which they would do in the vestry. Whilst so engaged a hymn was sung.

After the sermon, the Holy Communion was administered by the two bishops, Prof. James, and the Rev. Wm. Thompson, of Mt. Vernon, who is an alumnus. The seminary students received before others, as is the usual habit at Gambier.

Communicants among the college students and the schools next received. These quite filled the circle of the large chancel. Such is the usual habit at Gambier; and it has much impressiveness, enabling every one to realize how great a number of men have dedicated themselves to God's service, and how hopeful are the religious influences thrown around students in such institutions of the Church.

The beautiful church of the Holy Spirit built by the parish of Ascension church, New York, for the use of Kenyon College, is admirably fitted for these simple ceremonials. It is a transept; the nave appropriated to students; the college classes sitting in stalls, choir wise, the banks rising in three tiers; the broad aisle between them being occupied by scholars of the grammar schools. The organ is in the tower, but its keyboard and front pipes appear in the rear of the seats of the junior class. The transepts (eighty feet by twenty-five, in the whole length) are occupied by the faculties and families of the parish; the theological students having their stalls facing each other nearest the chancel. The chancel is apsidal, thirty feet broad by twenty-five feet deep. The font stands on the first platform in front of all. On the second platform is the eagle, with the Bible ever open on it; at its side is a prayer desk. Sermons are delivered from the eagle. On the next platform, on one corner is the canopied stall of the president of the theological seminary; at the other corner that of the president of the college. In the centre of the chancel, following the old basilica arrangement, is the Lord's table, surrounded by its rail; and in the centre of the apse is the bishop's seat, with clergy stalls on each side. The vestry door opens into the chancel near the font; and opposite to it on the further side is the credence table. B.

January 30th, 1879.

CLEVELAND—*Death of Mrs. Rulison.*—The Rev. N. S. Rulison has been sadly bereaved by the death of his wife, which took place during the night of Saturday, January 25th. The *Standard of the Cross* speaks as follows of the grief of the members of the parish on account of their loss, in her death: "Mrs. Rulison has been an invalid for more than half the period of her residence in Cleveland. Her acquaintance with the people of the parish and city was, however, very considerably extended by the bright and affable manner with which she bore herself whenever her strength permitted. It needed not the tender sympathy of the parish with its rector to make this loss felt and mourned in each household of the people of the church. But that that sympathy is greater than can be expressed is evident to all who know how rapidly the endearment of the pastoral association has extended itself during this rectorate."

ILLINOIS.

STANDING COMMITTEE.—At a meeting held on the feast of the Epiphany the Standing Committee recommended Mr. John Hedman to the bishop as a candidate for Holy Orders. Mr. Hedman is a Swede and is studying at Faribault.

MISSOURI.

KANSAS CITY—*Death of the Rev. Mr. Buck.*—The Rev. M. E. Buck, rector of St. Luke's church, in this city, died on Monday, January 20th. He had been in very delicate health for months, but was able to attend to his duties until within a few weeks of his death. He was thirty-four years old a graduate of Nashotah, and has been previously rector of the church at Three Rivers, in the Diocese of Western Michigan. The church in Kansas City prospered very greatly during his incumbency of a little more than two years, a debt of $2,500 was paid, the property much

improved, and a large pipe organ was purchased. The funeral was attended by the bishop, the Rev. Dr. Runcie, of St Joseph, and the Rev. Messrs. Duncan and James, of Kansas City, Osborn, of Atchison, Kansas, and Cole, of New York.

HANNIBAL CONVOCATION.—A meeting of this convocation was held in Kirksville for several days, ending on Sunday, January 26th. A number of the clergy attended, and large congregations showed the deep interest felt in the subjects which were successively discussed.

ST. LOUIS—*Amendment of the State Marriage Law.*—Bishop Robertson was recently asked to initiate a movement for the amendment of the marriage laws of the State by the incorporation of a provision requiring a license to be procured previously, as is the case in most of the States. He addressed a note to all of the 150 ministers of St. Louis, inviting them to a conference, and two thirds of this number attended, including Roman Catholics and Jews. Great unanimity was shown, except by the former class, in favor of the measure. At an adjourned meeting, held to receive the report of the committee, the bishop presiding, a still larger number was present, and a memorial and scheme of a marriage law were adopted to be sent to the legislature. The bishop invited the ministers to spend an evening socially at his residence, when a very large number, representing almost all of the religious denominations, were present, and spent a delightful evening together. It is hoped that this may be the beginning of a closer drawing together in love and good works of those who have so much in common.

MACON CITY — *Ordination.* — On Thursday, January 23d, in St. James's church, the bishop of the diocese admitted Mr. Robert Talbot to the diaconate. Mr. Talbot will assist his brother, the Rev. E. Talbot, in the associate-mission work centering in Macon City, and which has deep interest and importance. The Bishop of Quincy was present at the ordination, accompanied by the Rev. Mr. Larrabee, and preached at a special service the previous evening. The Rev. Messrs. Scheetz, Leonard, and Corbyn were also present. Much interest was caused by the unusual concurrence of the visit of the two bishops. At a service on Thursday night two persons were confirmed.

MINNESOTA.

VERNDALE.—A new mission was begun at this place, on the Northern Pacific Railroad, on Sunday, January 19th. The first service of the Church was held in the school-house, in the evening, by the missionary, who travelled nearly one hundred miles to reach the place. A new, energetic, and intelligent community has taken possession of the homesteads and railroad lands in the vicinity, and built up a thriving town within the past year. Services are to be held here once a month.

MASSACHUSETTS.

DEATH OF RICHARD H. DANA.—Mr. Richard Henry Dana died at his home in Boston on Sunday morning, February 2d, aged ninety-three years. Mr. Dana had been ill for some weeks, but his condition was not considered serious until the previous Thursday. Up to Friday his mind was unimpaired, but during the day he began to sink rapidly, and passed away peacefully at 10 o'clock on Sunday morning.

LEE—*Burning of a Church.*—In an extensive conflagration, which occurred in this town on Monday last, St. George's church was destroyed. It is understood that the insurance upon the building was about $5,000. The amount of the loss is not yet known.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

Entered into the place of departed spirits, from Brooklyn, on the night of Tuesday, January 21st, in the 69th year of his age, LEWIS P. CLOVER, father of the Rev. Dr. Clover, rector of St Stephen's church, Millburn, N. J., and on the night of Tuesday, January 28th, from the same city, MATTHEW V. B. ACKERMAN, the father of Mrs. Clover, aged 84 years.

On January 17th, at New Almaden, Cal., of serous apoplexy, the Rev. ELIJAH GUION, D.D., Chaplain U.S.A.

At Nebraska City, Neb., on the evening of the 24th of January, FRANCES LOUISE, beloved daughter of Samuel J. and Belle Oliver, and grand-daughter of R. W. Oliver, D.D., aged 6 years, 1 month, and 16 days.

Entered into the rest of Paradise, December 20th, 1878. MARY REBECCA RUFFIN, wife of P. B. Ruffin and daughter of the late Col. Cadwallader Jones, of Hillsborough, N. C.

May the gracious Lord who has given us this beautiful, holy life send a blessing upon us, so that she, being dead to us, but alive to God through Jesus Christ our Lord, may yet speak year after year to our grieving hearts.

On Tuesday morning, January 7th, 1879, at 9:20 o'clock, in Raleigh, N.C., MARY RYAN, only surviving child of Samuel G. and Mary R. G. Ryan and granddaughter of the late Rev R. S. Mason, D.D. Born on All Saints' day, 1871, and baptized on Christmas-day of the same year, Mary was in every sense of the word a devoted member of and worker for the Church at home and abroad, though a little child. "Of such is the kingdom of heaven."

In Buffalo, on January 26th, 1879, Miss ELIZABETH F. LOOMIS, daughter of the late Gen. Thomas Loomis, of Brownville, N. Y.

After prolonged and intense suffering, borne with Christian fortitude and cheerfulness, she sank peacefully to rest "in the communion of the Catholic Church, in the confidence of a certain faith, and in the comfort of a reasonable, religious, and holy hope."

At New Utrecht, Sunday, February 2d 1879, Mrs. CATHERINE L., widow of the late Richard T. Horsfield, M.D., in the 69th year of her age.

At his residence, Brooklyn, on Sunday, February 2d, CHAUNCEY IVES, in the 84th year of his age.

At her residence, No. 1 East 55th street, on February 1st, REBECCA, widow of Isaac Colford Jones, of New York.

On Saturday, February 1st, at her residence, Riverside, Conn., MARGARET S., wife of John R. McComb, M.D., late of New York.

At Rahway, N. J., January 31st, RANDOLPH LEE, son of Anna F. R. and the late Lawrence Lee Moore, aged 24 years.

On Thursday, January 30th, at his residence, No. 135 West 56th st., HENRY PANTON, of this city, in the 63d year of his age.

At rest, at his residence, Noroton, Conn., on Tuesday, 28th of January, 1879, JOSEPH BISHOP, in the 75th year of his age, of the old ship-building firm of Bishop & Simonson, New York city.

Departed this life, on January 20th, ANN M., wife of Joseph Craft, of Glen Cove, aged 60 years, 9 months.

Entered into rest, at Savannah, Ga., on Tuesday, December 31st, 1878, THOMAS H. AUSTIN, aged 67 years and 8 months.

In Scranton, Pa., on Saturday, January 18th, 1879, of scarlet fever, ALICE FANNIE, eldest daughter of A. D. and M. E. Holland, aged 4 years, 7 months, and 7 days.

On Monday, January 27th, of scarlet fever, NELLIE WILLARD, only surviving child of A. D. and M. E. Holland, aged 1 year, 4 months, and 8 days.

Entered into rest, at Red Hook, Dutchess Co., New York, on Friday, January 31st "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope," Mrs. ELIZABETH SPURR, in the 73d year of her age.

Entered into rest, on the evening of December 7th, 1878, JOHN J. LOCK, Esq., of Charlestown, Jefferson Co., West Virginia

Entered into rest, at the residence of her son, George E. Orton, on Thursday, January 23d, Mrs. JANE ORTON, widow of Hermann Orton, in the 78th year of her age. The funeral services were held on Sunday January 26th, at Christ Church, Bedford Avenue, Brooklyn, E. D.

At Athens Ohio, of pneumonia, the Rev. CARLTON PETERS MAPLES, late rector of Grace church, Pomeroy, Ohio, aged 57 years and 8 months Remains interred at Bridgehampton, Suffolk Co., N. Y.

OBITUARY.

Entered into rest, December 3d, 1878, at Cambridge, Mass., JOHN KINGSLEY PALMER, M.D., aged 73 years and 10 months.

In early life he practised in New York city. He was for some time physician at the Insane Asylum, Pepperel. He then came to Boston, where he had a successful practice, and was for nine years Professor in the New England Female Medical College. Highly esteemed for his ability and philanthropy and Christian integrity. He was a communicant in the church and a worshipper in St. Peter's Parish, Cambridge, where he resided.

THE REV. RALPH HOYT MEMORIAL.

To those Church people who have been acquainted with the late Rev. Ralph Hoyt's years of missionary labors, both in New York city and at Fort Lee, N. J., we affectionately appeal for aid to make the free church of the Good Shepherd, at Fort Lee a memorial of him.

It is utterly beyond the ability of his family to do so, else no such appeal as this would be addressed to the Church public.

To place the property, and the church building, and Sunday-school building, both wooden structures, with all necessary furniture, in the possession of the Diocese, will require the sum of twenty-five hundred dollars It is also highly essential that there should be an *endowment* of five thousand dollars. In all seven thousand five hundred dollars.

Will not those who have known the Rev. Ralph Hoyt's patience, perseverance, piety, and poetry help to secure this work to the Diocese of Northern New Jersey, as a monument to his memory?

In behalf of the Committee,

RALPH BYRON HOYT,
Rector of Holy Trinity church, Jersey City.

Contributions in any sums may be sent to the Rev. Thomas A. Starkey, D.D., Dean of the Convocation of Jersey City, residing at Paterson, N. J.; or to the Rev. Ralph Byron Hoyt, Jersey City, N. J.

SUBSCRIPTIONS:—The Rev. Thomas A. Starkey, D.D., $50; the Rev. R. M. Abercrombie, D.D., $50; the Rev. John William Payne, $50.

APPEAL.

The work of the Church was begun near Franklin, N. C., in what is now called St. John's mission, in September, 1877 From the beginning great difficulties have been contended with, in the want of a decent house of worship, and on account of insufficient means for carrying on the work. But the results of the work are encouraging. A number of adults and children have been baptized, and some persons have been confirmed. Those who are promoting the work of the mission have obtained a lot upon which they are trying to erect a chapel. They have also about $300 in money, and a part of the necessary timber. They hope to build a chapel before the end of this year; but in order to its completion still need $200. They will also need a cabinet organ, a church bell, and a stove. Will not those Church people who read this notice assist the members of the mission in their efforts? Contributions may be sent by postal order, to the Rev. J. A. Deal, Franklin, N. C., and will be acknowledged in THE CHURCHMAN.

APPEAL.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1

We supply destitute Indian and other missions free of charge. Their orders solicted; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

Contributions to Keble Memorial:

L. C. L., $5; Andrew D. White, LL.D., $5; Mrs. Anne L. Bigelow, $5; "Una," $5: Mr. W. B. Douglas, $5; the Rev. Dr. Sam'l Osgood, $5; the Rev. Dr. Fairbairn, $5; the Rev. Dr and Mrs. W. F. Morgan, $10; Miss Wales, $5; Mrs. Putnam, $10; Mrs J W. Shackelford, $10; the Rev. Leighton Coleman, $5: A. C. C., $5; Mr. Arthur W. Benson, $100; Mr. W. P. Stroud, $15; Mr. C. H. Griffin, $5; M. C. E., $5; C. C. Gries, $1; Mrs. Matilda Otto, $5.

ACKNOWLEDGMENTS.

WEST CHATTANOOGA MISSION.

Previously acknowledged $54.53; E. Campbell, $1.50; Katie, 30 cents; Miss D., $5.00; total, $61.33.

From England: Canon Anson, £3; Miss Parke, £2; Mrs H. Austen, £2; the Rev. W. Sneyd, £2 2s.

Donations towards building this small wooden church will be thankfully received by the treasurer,

ELIZA C. BUCKLER.

ACKNOWLEDGMENTS.

RECEIVED IN RESPONSE TO "APPEAL FROM CANADA."

Fredric W Stevens, $100; James M. Brown, $25; T. K. Gibbs, $10; the Rev. Dr. Bancroft, $10; William G. Davies, $5; Charles Tracy, $5; Mrs. H. Messenger, $5; A. M. Bull, $2; John H. Boynton, $2; Cash, $4.

ACKNOWLEDGMENT.

The undersigned begs leave to acknowledge the receipt of the following contributions for colored orphans in Memphis, Tenn.: J. M. Porter, New Haven, $10; Susan E. Hall, Huntersville, Pa., $4; D. C. M., Boston, Mass. $2. Total, $16. Mrs. G. B. Ives, Syracuse, 5 calico skirts and sacques. J. B. M'CONNELL.

Memphis, Tenn, January 14th, 1879.

NEW HAVEN, CONN., COUNTY CONVOCATION.—The winter meeting will be held in Christ church, Ansonia, on Wednesday and Thursday, Feb 12th and 13th. The session for business and discussions is at two o'clock on the first day. The Rev. Mr. Gray reads the essay. The Rev. Dr. Harwood presents the sermon plan. The text for exegesis is St. John xx. 23. The Missionary Meeting is at 7:45 on Wednesday evening. The speakers are the Rev. Dr. Harwood, the Rev. Mr. Micou, the Rev. Mr. Denslow, the Rev. Prof. Russell, the Rev. Mr Tremaine, and the Rev. Mr. Fitzgerald. The closing service, with the Holy Communion, is at 10 A.M. on Thursday. The Rev. Mr. Lobdell preaches the sermon. E S. LINES, Secretary.

The 10th Session of the Reading Convocation, or the 116th of the late Schuylkill and Lehigh, Diocese of Central Pennsylvania, will be held in St. Mark's church, Mauch Chunk, on Tuesday February 11th, at 7:30 P.M.

MARCUS A. TOLMAN, Secretary.

The Western Convocation of the Diocese of New York will meet at St. James's church, Goshen, on Wednesday the 19th of February, at 11 o'clock A.M.

WM. H. DE L. GRANNIS, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK.
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need $3,000 in the month of January. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y, or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

THE MASSACRE OF CHEYENNES.

To the Editor of THE CHURCHMAN:

THE CHURCHMAN apparently does not understand the issues involved in the question of the recent killing of Cheyenne Indians.

The officer in command of the fort, in order to induce the Indians (of whom there were one hundred and forty-nine) to obey certain orders of the Indian Bureau relative to their removal, attempted to starve and freeze these Indians into submission by confining them for three days in a lodge used as a prison, without food or fire, and practically without clothing, in the midst of a terribly bitter and cold winter. Under some pretence or other their two chiefs were enticed away from the rest, and then were set upon, struck down, and placed in irons, their followers supposing doubtless that they had been murdered. "Bread was offered to the *children*" (fifty in number), we are told, by a general who seems to sanction this starving process, but the Indians refused it, declaring that they would all die together.

Cold, hungry, naked, they resolved to escape from the horrors of the death which threatened them; preferring, if they must lose their lives, to lose them in a fair fight, or in an attempt at liberty from an inhuman confinement. They were pursued by the troops, and in the chase, twenty men, eight women, and two children were shot down like wild beasts! Those who were not fatally hurt were murdered and stretched out stiff by pistol shots in the head! Those who survived this butchery were further pursued, and after holding their position in rifle-pits for some days gave their bloody pursuers the slip. Still the chase was kept up, and the ghastly result of the business was given to the country by the press. Out of the original one hundred and forty-nine prisoners, seventeen are unaccounted for; nine that were wounded were captured; and all the rest, *one hundred and twenty-three in number*, were killed!

It makes us sick to read the story. Surely we may say, with a Philadelphia journalist; "Anything more barbarous, inhuman, ghastly, or cowardly cannot be found in the annals of savage warfare upon this continent; and the Indians themselves have never been guilty of more deliberate slaughter of women and children than were Sheridan's troopers in this affair."

And when a Chicago secular journal gives as its cool, impartial judgment "that the entire history of our dealings with the Indians does not show a more cruel and treacherous performance, and that it is a stain upon the honor of our army, and a hideous blot upon the fair fame of the whole people," it is strange, to say the least, to find a Christian newspaper condoning this inhuman and barbarous slaughter by the fact that they were criminals, accused (but not so proven) of atrocious crimes.

To be sure this butchery is of a piece with all our treatment of the savages; only this is more horrible and brutal than any we remember to have heard or read. Now I am sure that such an act demands from Christians and those who love their fellow-men burning words of indignant rebuke and condemnation, instead of mild murmurs of deprecation. Perhaps many of our people care very little about the black record on God's book of remembrance, but they do care something for the stain which this deed casts upon our common humanity. Hesitate as much as we may, our calm judgment tells us that we ought to find fault with the military authorities for murdering the Cheyennes.

No Christian law upholds any officer in starving and freezing prisoners into madness, and then butchering them, together with their wives and helpless children, because they attempt to escape from the horrors and torture of such confinement. One thing is pretty clear, that the United States army is not precisely the sort of guardian into whose hands we would like to entrust the Indian tribes. It seems as if those who go out to take care of or to fight against the Indians are liable to become more barbarous than their savage wards and enemies.

Only let us who are free from the border spirit, which regards the Indians as so much vermin, who profess to have something of the Spirit of Christ, and to believe in the brotherhood of man, who desire the conversion of our Indian tribes, lift up a strong, loud voice in behalf of fair and humane treatment of criminals, even though they be savages.

W. H. VIBBERT.

St. Luke's Rectory, Germantown.

LIBERIA AND THE PROTESTANT EPISCOPAL MISSIONARIES.

To the Editor of THE CHURCHMAN:

I send you a copy of an article written for the Monrovia *Observer*. I welcome this protest against falsehood and bold defence of right and truth with deepest gratitude and thanks to God, and greatly rejoice that one man is found among the Liberians who is great and true enough to stand out against the mass of his countrymen who charge missions and missionaries with being the cause of the Greboe war. The author of this article deserves the gratitude of his own people, for he has done them a great good, and the respect and love of all who love the truth.

C. C. PENICK,
Bishop of Cape Palmas.

Cape Mount, Liberia, November 21st, 1878.

To the Editor of "The Monrovia Observer":

My attention has been called to an article in the *Observer* for September. Will you kindly allow me sufficient space in your valuable paper simply to place on record my positive denial of certain infamous and false allegations current among us against foreign missionaries of the Protestant Episcopal Church—principally against the late Bishop Auer, who labored amongst the Greboes?

I solemnly deny that the late Bishop Auer did at any time, by sermon, letter, impromptu speaking, publication, or by action done or left undone, or by any other possible method, instil and encourage in the Greboes doctrines and sentiments pernicious and detrimental to the interests of Liberia, as is often alleged.

From the very commencement to the close of his connection with the High School and Hoffman Institute at Cavalla, that is, from 1868 to 1872, I had the pleasure of being a theological student under the late Bishop Auer, and in company with the Greboes and other Liberians attended his lectures, and I ought to and do know. I have personal knowledge of the truthfulness of this statement.

From infancy I have grown up in Liberia, and am now nearly thirty years of age. I yield to no man in deep and fervent love for my country. The sentiment of my heart accords with those of whom the poet speaks:

"They love their land because it is their own,
And scorn to give aught other reason why."

But the truth of this matter, however unpopular and unwelcome it be, should be stated, and that in clear, strong terms. "The alleged primary causes of the late Greboe war" I can assure you are nothing less than alleged primary lies, and I shall state it to the face of men and devils inveighing to the contrary. In simple justice I owe it to one who is no longer here, but is now,

"Where beyond these voices there is peace,"

before the great white throne.

Years before the late Dr. Auer set foot in Liberia it had become quite apparent that war with the Greboes was inevitable, and simply a matter of time. The late Greboe war was expected over sixteen years by all who had any knowledge of the general feeling and sentiments of the natives of Maryland county. It is a most absurd, ridiculous, and cowardly thing, indeed, to refer to an humble and devoted missionary for the primary causes of the late war.

The charge of the fierce and malignant Jews against our blessed Lord and Saviour, Jesus Christ, "He stirreth up the people, teaching," etc., was not more unfairly brought than the charge against that good man and good bishop, the late Dr. Auer. It is enough for the disciple that he be as his Lord, and every one that is perfect shall be as his Master.

I entreat your correspondent "Occasional," in your issue of September 26th, and all who have joined in and are "remembering" with approval the absurd gossip of which the late Dr Auer was unjustly made the subject during the war and since, to earnestly repent and pray God to forgive them, for I wot that through ignorance, though possibly through jealousy and prejudice, they did it. And above all, let them not add sin to sin by suspecting Bishop Penick without the shadow of a cause, basing their hostile suspicion and implication upon a glaring absurdity.

A very meaning but inconsistent and unpardonable stroke of policy! However, the Protestant Episcopal Church in Liberia has and will steadily progress, perhaps all the more because of its difficulties. It and another are the only Churches that have and are *growing on the soil* that can point to any considerable accession to their membership by direct immigration from the United States. In this connection it is pleasing to note that the intelligent youth of our country are beginning to examine, compare, and choose for themselves, refusing to be trammelled by the mere accident of parentage and early training, or blind partiality.

I will close this paper by observing that I note some statements relating to Bishop Penick, both in the article of your correspondent herein named, and under the heading of "Personal" in your issue referred to, concerning which I feel conscientiously, and I would gladly venture to say more (and the rather because "the bishop" is doing a great work in a new field, and probably has neither the time nor the disposition to answer malicious queries and engage in needless discussions. Nehemiah prayed and worked while Sanballat and his fellows questioned and threatened), but I deem it unadvisable to attempt at this time to intrude further upon your space and your readers.

I thank you for your justice and goodness in publishing this. L. L. MONTGOMERY.

Grand Bassa, October 11th, 1878.

THE PLACE OF THE OCCASIONAL PRAYERS AND THANKSGIVINGS.

To the Editor of THE CHURCHMAN:

The Rev. John M. Bates's thoughtful letter upon this subject in THE CHURCHMAN of January 25th revives my interest in the matter. He brings out, it seems to me, and clearly shows the conflict between a literal interpretation of the general rubric which in our Prayer Book stands at the head of the occasional prayers and thanksgivings, and the definite rubrics of the same import in the special services for Ash-Wednesday and Thanksgiving-day respectively.

Mr. Bates says that our rubric is taken *verbatim* from the English book. In this he is mistaken; the English rubric reads, "To be used before the two final prayers of the Litany, or of Morning and Evening Prayer." The American rubric reads, "To be used before the two final prayers of Morning and Evening *Service*." I note this to say that it has always seemed strange to me that, when this verbal change was made by our compilers, attention was not called to the necessity for an entire change of language in the said rubric

on account of the transfer of the Prayer for All Conditions of Men, and the General Thanksgiving, to the body of the daily services.

Mr. Bates asks for the usage. After peculiar opportunities for observation, I have to say I believe there is no one usage. Some rectors insert the occasional prayers and thanksgivings both before—others both after—the General Thanksgiving. Others again use the *prayers* before, and the *thanksgivings* after. These last I believe to be right; and this is the theory, as I understand it:

In the English Church (no Litany being said at the time), after the Prayer for Clergy and People, or the Litany being said, after the prayer beginning "We humbly beseech Thee, O Father," are read, the occasional prayers in the order that they have been printed, so closing with the Prayer for All Conditions of Men; followed by the General Thanksgiving (which heads their occasional thanksgivings), and such other or others as may be needed at any given time. This custom recognizes the benediction II. Corinthians xiii. 14 as a *prayer*. In our book, by reason of the change of its position, the Prayer for All Conditions of Men becomes "usual," and therefore takes precedence; and our occasional prayers naturally follow it, and, as in the English Church, special thanksgivings follow the General Thankgiving.

In short, I look upon our rubric in question as one to be interpreted, not now literally, but according to its *original* force, and by other similar rubrics; and further, I look upon those similar rubrics, *i. e.*, that in the Ash-Wednesday service and that in the service for Thanksgiving-day, as simply indicating the universal custom of the Church in America with regard to the use of occasional prayers and thanksgivings at the time the said rubrics were adopted.

JOSHUA KIMBER.

January, 1879.

PUNCTUATION OF BIBLE TEXTS.

To the Editor of THE CHURCHMAN:

Your correspondent, A. F. Sabine, stated in THE CHURCHMAN, January 4th, in a communication relative to the punctuation and division of Bible texts, that he would be glad to see the views of others on the two passages in question, viz., St. Luke xiii. 24, 25, and Romans viii. 20, 21.

The view expressed by Mr. Sabine as to the proper division of these verses has been that of several very distinguished scholars, although it may be admitted that there is some ground for different opinions on the subject. The Latin Vulgate and Griesbach's edition (which is usually very critical) sanction the rendering found in our English version. Yet it seems to me that the interpretations which Mr. Sabine presents are far more reasonable than the commonly received ones. This, too, is the view adopted as regards St. Luke xiii. 25, by Bornemann and Dr. S. T. Bloomfield. As to the second passage, Dr. Bloomfield considers that ὅτι should be connected with ἐλπίδι, and renders the passage "with a hope that," while Beza translates "Sub spe quod . . . liberabitur."

Should it be objected that the use of ὅτι after ἐλπίς is unusual, this is admitted, as regards classical Greek, in which it is almost always construed with the infinitive; yet that this usage accords with that of the Apostle Paul is shown by Phil. i. 20: Κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι. Nor are passages wanting in classical authors where ἐλπίς is followed by ὡς with the future. It seems hardly necessary to remark that ὡς is interchangeable with ὅτι in propositions of this kind. Such passages are: Eurip., Tro., 487; Xen., Ages, 2, 8; Plato, Lach., p. 200 A.

The verb ἐλπίζω, moreover, which is nearly always construed with the infinitive in strictly classical Greek, is found with ὅτι and the indicative in Acts xxiv. 26, St. Luke xxiv. 21, and in Arrian's Anabasis, i. 4, 7; with ὡς and future indicative in Eurip., Electra, 919.

HENRY L. THOMAS.

Washington, January 9th, 1879.

A MANUAL FROM BISHOP WHITE'S WRITINGS.

To the Editor of THE CHURCHMAN:

A writer in THE CHURCHMAN of January 18th asks for a reprint of "a manual from Bishop White's writings." I have in my library a small 18mo volume of 300 pages, bearing the following title: "Bishop White's Opinions on Certain Theological and Ecclesiastical Points; being a Compilation from the Writings and in the Words of the Rt. Rev. Wm. White, D.D., some time Bishop of Pennsylvania. By a Protestant Episcopalian. New York: Henry M. Onderdonk & Co. 1846."

It is my impression that the compiler of this manual was the present Bishop of Northern New Jersey, who has ever held in reverent regard the sentiments of him who is styled by Wordsworth the "Saintly White! Patriarch of a wide-spreading family." At the time of its publication Bishop Odenheimer was priest-rector of St. Peter's church, Philadelphia, the second successor to Bishop White in that venerable parish.

If this manual is out of print, would it not be well to have a reprint, with such additions to its thirty-nine sections as the present circumstances of the Church seem to require? I have most of the works of Bishop White, but have frequently found this little volume exceedingly useful in such references as I desired to make to the opinions of the venerable patriarch of the American branch of the Church.

GEO. P. SCHETKY.

Paw Paw, Mich.

NEW BOOKS.

MODERN FRENCHMEN. Five Biographies. By Philip Gilbert Hamerton, Author of "Round My House," "The Sylvan Year," etc. [Boston: Roberts Brothers. 1878.] 12mo, cloth, pp. 422. Price $2.

The men whose biographies Mr. Hamerton describes and analyzes were not all equally worthy of his pen. The first, Victor Jacquemont, was an extensive traveller, especially in China and India. We are favored with a minute account of his adventures, and also with an enumeration of his virtues. The second name is Henri Perreyve, the ecclesiastic. The author opens his glowing narrative with the remark, "It is probable that the name at the head of this paper will be entirely unknown to the majority of readers in England and America." He also devotes a considerable portion of his preface to the American edition to a self-defence for having written approvingly of a Roman Catholic priest. His assumption that Perreyve is unknown outside of France is a glaring mistake. In fact his name is more familiar than any of the four others classed with his in this volume. Nor will there be any marked disposition among the author's readers to withhold from that name whatsoever credit belongs to it. The English-speaking world generally will recognize—and large numbers of people have already recognized—the genuineness of his piety and the earnestness of his character. However, there are many who will not agree with Mr. Hamerton when he claims that the Romish teaching concerning the mother of Jesus is to be regarded simply as the result of the "common tendency of human nature to attribute all imaginable merits to an object of admiration," and that "such an idealization is compatible with soundness of mind." The *cultus* of the virgin may be analagous to the reverence paid to the gods of Greece. But a really sound mind ought to be able to distinguish between fictitious and true divinity. We regret to see that the author is either blind to the real issue between the Church and Rome, or else has attempted to hide it.

The next biography is that of François Rude, the sculptor. In the author's opinion he is by far the greatest man of the five, and "the only one to whom greatness may be properly attributed." The others are of Jean Jacques Ampére, historian, archaeologist, traveller; and of Henri Regnault, painter and patriot. These five are presented as being, in a certain sense, representative men, and they are used as a plea in behalf of the nation to which they belong, and, likewise, of the religion which all of them professed, namely, the Roman Catholic.

We must say that, even setting aside the sectional and sectarian spirit which the author manifests under the guise of liberalism, his work is less pleasing than those which have previously come from his pen. He succeeds better in picturing the phases of nature than he does in analyzing the virtues of men. We miss here much of the freshness and simplicity of feeling which made the "Painter's Camp" and "The Sylvan Year" so charming.

THE ANDREDS-WEALD; OR, THE HOUSE OF MICHELHAM: A Tale of the Norman Conquest. By the Rev. A. D. Crake, B.A., Fellow of the Royal Historical Society, Author of "Aenidius," "Alfgar the Dane," etc. [Oxford and London: James Parker & Co. 1878.] Cloth, pp. 448.

We can safely and heartily commend this as one of the best stories illustrating English Church history that has yet appeared. The period which the author selected is full of tragic interest, and the relations of the Normans and Saxons during the years immediately following the Conquest have been portrayed truthfully and with unusual dramatic power. Any one familiar with the history of the period will recognize the historic reality of the chief events and scenes of the story. Nearly all the characters that appear here are, likewise, real, and the book as a whole is thus admirably fitted to bring before the minds of its readers a picture of the most important period which it covers. Historical novels may be very good or very bad. This one is very good. It will produce no false impression. Both the outline and the coloring are natural, and while the imagination enters largely into its elements, there is nothing absolutely fictitious. We wish that all the story-books written for the young might be as useful and wholesome as this. Few are more interesting, but most of them are more harmful.

THE STUDIO ARTS. By Elizabeth Winthrop Johnson. [New York: Henry Holt & Co. 1878.] 16mo, cloth, pp. 161.

These publishers are issuing a series of handbooks in science, literature, art, and history. This is the second volume. The first was on architecture. Works like this—and the present is a fair sample of what seems like a swarm, so fast and thick they come—have at least the merit of being adapted to weak minds. Like extracts of material food, they serve for cases of special need. Besides, a comparatively small quantity goes a great way. Within these pages, for example, may be found information concerning art in general, a history of its progress, and a description of its different periods and schools. And in the last chapter we have a list of books on each of the different subjects. This is designed for the help of those who wish to pursue the study further.

THE MASTER AND HIS FRIENDS IN ART AND SONG. [New York: Dodd, Mead & Co.]

This is in all respects an elegant book. The engravings, of which there are twenty-two, are on steel, executed "in pure line by the best American artists, under the superintendence of Mr. D. F. Brown." These engravings are admirable. It is enough to mention such names as Luther, Ken, Keble, Heber, and George Herbert, to say that the

songs are in keeping with the engravings. And there is a song for each on the same subject. The book is handsomely bound with gilt cover, gilt edges, etc., and is in every way as beautiful as substantial.

THE RACES OF EUROPEAN TURKEY. Their History, Condition, and Prospects. By Edson L. Clark, Member of the American Oriental Society; Author of "The Arabs and the Turks." [New York: Dodd, Mead & Co. 1878.] 12mo, cloth, pp. 532.

Recent events in Eastern Europe, and especially the war between Russia and Turkey, have been the occasion of at least one good. They have concentrated the attention of our world upon the members of the human family living there. Previously very few persons either knew or cared much about them. They were occasionally mentioned in missionary reports; but the great body of Americans, at least, were more ignorant of their fellow Christians in that region than they were of the heathen dwellers in Africa.

The author has met a public want in preparing just at this time a fair history and description of the several races now occupying European Turkey. His book is in three parts. The first treats of the Byzantine empire, tracing the course of history from the fall of the Roman empire of the East to the capture of Constantinople. This may be regarded as a kind of introduction. The second part describes the past and present condition of the modern Greeks and the Albanians. The government of the sultans is represented as "a rude, barbarian despotism, based upon no principle of justice or right." It is very significant to notice how the present freedom which the Turkish government allows to American missions is probably but a carrying out of the same policy that was adopted centuries ago. "Mohammed II. saw very clearly the advantage of making the bitter hatred between the Greek and Latin Churches subservient to his own purposes," and therefore "the Greek Church was for a long period protected in its rights, and left at liberty to manage its own affairs."

The third part is devoted to the Turkish Slavonians, the Wallachians, and the Gypsies. Particular attention is given to the people whom the late war brought into prominence, as, for example, the Bulgarians and the Servians.

The volume is full of information gathered from various sources, and on disputed questions the positions taken are, for the most part, sound, and its statements reliable. The work is worthy of a permanent place in literature, for it has a value far beyond that which present interest in the subject may give. It has been patiently prepared and carefully written; and while it is not eminently philosophical, it abounds in those facts which each reader can make the basis of his own independent speculations.

POEMS OF PLACES. Edited by Henry W. Longfellow. Asia. [Boston: Houghton, Osgood & Co. 1878.] 18mo, cloth, pp. 245, 249. Price $1 per volume.

These numbers of the most valuable collection of "Poems of Places" will no doubt be especially popular. They introduce us to the birthplace of all the world's poetry, and the first volume in particular, the one devoted to Syria, shows how the country made sacred by Bible history has also called forth some of the sweetest songs belonging to literature. The debt which art owes to religion is acknowledged by all, but it will be seen from these volumes that poetry has also been wonderfully enriched from the same source.

A MODERN HEBREW POET. The Life and Writings of Moses Chiam Luzzatto. By A. S. Isaacs, A.M. [New York: Office of the *Jewish Messenger*. 1878.] 16mo, cloth, pp. 53.

This well-prepared and interesting biographical sketch will probably be entirely new to most readers besides the Hebrews themselves. Luzzatto belonged to the school of Mystics. He lived in the early part of the eighteenth century. He followed the system of the Kabbala, and professed proficiency in its secrets. He affirmed that his writings were dictated by spirits, and that he held intercourse with Elijah. He seems to have caught to a remarkable degree the tone of the earlier Hebrew poets and prophets. The work would be more valuable if the author had given at least a few specimens of the poetry of one who, he says, "touched the apparently dead bones, and bade them live again."

LANDSEER. [Boston: Houghton, Osgood & Co. 1879.] 18mo, cloth, pp. 142. Price 50 cts.

GUIDO RENI. [Boston: Houghton, Osgood & Co. 1878.] 18mo, cloth, pp. 160. Price 50 cts.

LEONARDO DA VINCI. [Boston: Houghton, Osgood & Co. 1879.] 18mo, cloth, pp. 145. Price 50 cts.

These three volumes all belong to the series of "Artist-Biographies." They all follow the same general plan. Each contains a sketch of the life of the artist, a description of his more famous works, and a catalogue of all the works painted by or attributed to him, together with mention of the places where they may be found. Mr. M. F. Sweetser, the author, has shown laudable faithfulness in his endeavor to make these biographies trustworthy and useful. The "list of paintings" given in connection with each artist, as well as the biography, and the critical comments, must be very conducive to a knowledge of art. It is desirable that all classes should become acquainted with the famous masterpieces, even though few are fortunate enough to possess them.

LITERATURE.

POTT, YOUNG & Co. have in press for speedy publication a volume of sermons by the Rev. W. J. Knox Little, rector of St. Alban's church, Manchester, England.

Lippincott's for February is a very excellent number. Among the best articles are "Hungarian Types and Austrian Pictures," by Edward King; "An Hungarian Artist," by John B. Tait; and something about Lord Beaconsfield, by Margaret Sullivan. Rebecca Harding Davis has a good short story; and a painful but interesting account of the last days of the Blennerhassetts gives many details of the melancholy ending of two people whose history has been one of the romances of this prosaic land. The Monthly Gossip is interesting, and other papers are very good without calling for special mention. The whole tone of the magazine is improving.

The Nineteenth Century for January is one of the best numbers of that magazine that we have seen. To any one at all interested in that question, Mr. Gladstone's "Friends and Foes of Russia" will prove most interesting reading matter. The same general subject is ably handled by Mr. William Minto and Lord Stratford de Redcliffe. With Mr. Mallock's "Logic of Toleration," we approach a very different subject. It is the last of a series of papers which Mr. Mallock has been publishing for some time in various reviews, and is one of the best in the series. Equally good is "Verify your Compass," by Mr. W. R. Greg; as also, from another point of view, "Novel-reading," by Mr. Anthony Trollope.

The Contemporary Review for January contains several articles of unusual interest. One of these is by Mr. A. Taylor Innes, on "The Personal Responsibility of Bank Directors"—a subject which is only unfortunately too timely at present. In "Atheism and the Church," the Rev. Canon Curteis seems to us to state the question at issue very fairly, and the points which he makes are well worthy of attention. Prof. W. Stanley Jevons's paper, entitled "A State Parcel Post," advocates what would no doubt prove a useful innovation, especially in country districts. Among the minor articles the concluding papers on the "Alcohol Question," and Mons. Gabriel Monod's "Contemporary Life and Thought in France," are readable and instructive.

The January number of the *Princeton Review* is one of considerable interest and ability. We rate Professor Cocker's article on "Moral Government" very high. Clear, forcible, and temperate throughout, it finds a proper *locus standi* for Häckel, Nägeli, Lewes, and their more popular confrères, Huxley and Tyndall. The article is especially commended to a class of preachers who coquet with the latter twain as a species of Christians in disguise. Professor Cocker may cure them of that conceit and tell them what is the *"Pudel's Kern"* (see Goethe's "Faust," Part I., Studirzimmer, p. 33; Ed. 1872; Vol. V.). "The Day at Caesarea Philippi," by Prof. Weiss, is ingenious, but disappointing, probably because its English presents tantalizing bars to the author's thought, which is, however, of rather a bold cast, and does not hesitate to affirm, in so many words, that such and such an idea was or was not in the mind of Christ. Professor Stirling gives an able and extensive account of the Kantian system, under the title "The Philosophy of Causality."

THE *Atlantic* for February opens with a sensible paper called "The Career of the Capitalist," which is followed by rather a weak article named "A Roman Holiday Twenty Years Ago," an article without any particular point or purpose apparently. Mrs. Harriet Beecher Stowe has a short story which she calls "The Modern Martyrdom of St. Perpetua," and Clarence Cook says some very unpleasant things about the new Roman Catholic cathedral in New York city—the more unpleasant from the fact that they are very true. It is a good while since the facetious Mark Twain has published anything of particular point or interest. The comical and ridiculous sketch in this magazine called "The Recent Great French Duel," will for that reason be welcomed, and very funny it is. "The Lady of the Aroostook" finishes her voyage in this number, and still continues to be a most interesting person. Some of the conversations are wonderfully well done. Richard Grant White has wandered into the "London Streets," and R. H. Stoddard publishes some very interesting reminiscences of Bayard Taylor. The only noticeable verses are those called "The Second Place." The Contributors' Club is particularly brilliant this month.

A CHARMING frontispiece opens the *Wide Awake* for this month. It is called "Kiss Me, Katie," and the descriptive verses are pretty also. This is followed by a story recounting the fortunes of a poor little black boy and a little girl whom he adopted, and is called "Aunt Ruth's Valentine." "Children's Books in Olden Times" contained some very comical illustrations according to the fac-similes here produced in an article on the subject by Sarah Loring Bailey; and children of nowadays will much better appreciate their good fortunes in living in an age when children's books and pictures have arrived at such a pitch of perfection that nothing better seems possible by comparing with their own possessions these pictures of long ago. "The Dogberry Bunch" are meeting with misfortunes already, and the article on "Our American Artists" is this month devoted to some account of A. F. Bellows, containing some very fine illustrations of his studio and one of his most famous pictures. The illustrations in this number generally are particularly fine and numerous. The tenth number of the "Story of English Literature" is devoted to Alexander Pope and his friends, and is a very interesting one indeed. The large supplement is this month devoted to dogs, and gives many curious and amusing stories about these four-footed friends of ours. Certainly the *Wide Awake* grows in interest and beauty, and we congratulate the editors upon their success in pleasing both large and small children.

SCIENCE.

COUNT MOCENIGO has, according to *La Nature*, been applying the microphone to detect earthquake vibrations in the ground. The microphone has more recently been applied by M. Rossi at the Solfatara de Pozzuoli, when the internal workings of Vesuvius were heard with terrible distinctness.

PROFESSOR LISTING gives in the *Astronomische Nachrichten* the following results of his determination of the constants of the earth's figure: Equatorial radius, 6,377,377 metres; polar radius, 6,355,270 metres; mean radius, 6,377,000 metres: equatorial quadrant, 10,017,560 metres; meridian quadrant, 10,000,-205 metres; eccentricity of meridian section, 288,480; length of seconds pendulum at the equator, 45°, and pole, 990.9948, 993.5721, and 996.1495 millimetres respectively; force of gravity at equator, 45°, and pole, 9.780728, 9.806165, and 9.831603 metres respectively; also in general the length of the seconds pendulum equals (in millimetres) 990.9948 plus 5.1547 times the square of the sine of the latitude; and the force of gravity equals (in metres) 9.780728 plus 0.050875 times the square of the sine of the latitude.

THE poisoned spears and arrows of the Samoa islanders were described in a paper by the Rev. T. Powell, lately presented to the Linnaean Society of London. The fact that Commander Goodenough of the British Navy was killed with these weapons in 1875 has drawn particular attention to them. The points are made of human bones. The poison with which they are tipped is first prepared as a fluid, and consists of the milky exudations and other products of various trees, mingled with a substance which is obtained from wasps' nests and the liquid yielded by decaying sea cucumbers. After the application of the poison, the arrows are smoked dry in a kiln. Mr. Powell obtained this information from the son of a Samoan chief, but has not been able to determine the trees from which the principal components are derived. Convulsions and symptoms like those of lock-jaw are produced by wounds from these poisoned weapons.

ACCORDING to *Galignani*, M. Béclard, in the course of some experiments with different parts of the spectrum on the eggs of the fly, found that they hatched much more quickly under the violet and blue rays than under the green. M. Yung, who has for three years been investigating this subject at the Zoölogical laboratory at Roscoff (Brittany), has come to the following confirmatory conclusions from experiments on eggs of the frog and trout: (1) The violet light hastens the hatching very remarkably, and is closely followed in that respect by the blue, then the yellow and the white; (2) under the red and green rays complete development of the eggs was never obtained; (3) darkness delays development considerably; (3) the tadpoles of frogs died much quicker of inanition in the violet and blue rays than the others, because they consumed more rapidly their accumulated alimentary stores; (5) the mortality appeared greater in the colored lights than in white.

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7. Friday. Fast.
9. Septuagesima.
14. Friday. Fast.
16. Sexagesima.
21. Friday. Fast.
23. Quinquagesima.
24. St. Matthias.
26. Ash-Wednesday.

CHRIST PLEADING WITH THE SOUL.

"Behold I stand at the door and knock."—Rev. iii. 20.

"Lo! I am waiting, waiting,
And patient evermore;
I knock, and still I suppliant stand
Before thy fast-closed door;
Knocking with a wounded hand,
Hands wounded by thy sin.
Child of My unchanging love,
Fain would I enter in."

"No room, no room have I for Thee,
My soul is full of care;
A weary life of toil and strife
Is mine—no rest, no prayer.
There is no silence in my heart;
Amid its strife and din
I could not hear Thy gentle voice,
Thou canst not enter in."

"O weary one! dost thou not know
The soul that harbors Me
Hath rest in toil and peace in strife,
From care not wholly free?
It still can feel the burden light,
And, washed from guilt and sin,
The heart hath joy. Child of My love,
Wilt thou not let Me in?"

"I will, and will not: doubts and fears
Are struggling in my heart,
I cannot bid Thee welcome yet,
I will not say depart.
The shades of night are deepening round,
But darker yet within
My sinful soul. All fair and pure,
How canst Thou enter in?"

"O doubting heart! I am 'the Light,'
Where'er I enter in
My presence makes it pure and bright;
Though red as blood thy sin,
Though stained with deepest guilt thy soul,
Pure as the drifted snow
My blood can wash it. Child of My love,
Thou wilt not let Me go?"

AT A HIGH PRICE.*

Translated from the German of E. Werner, with the Author's sanction,

BY MARY STUART SMITH.

CHAPTER XXII.

The price is paid;
Fierce passion laid.

The next day began with a gloomy, foggy morning, such as the late autumn frequently brings. It was still very early, and it had barely grown light out-of-doors, when Colonel Wilten arrived at the castle. He came on foot, and was conducted by a servant, who had already had intimation of his coming, directly to the baron's room. Immediately afterwards that gentleman himself appeared; he was already dressed, but not a trace upon his features told of a restless or wakeful night. He had indeed slept profoundly and quietly until the instant when his servant awoke him, and now greeted the colonel with composed seriousness. They exchanged a few remarks upon the fog, the drive, and the place and hour of the appointed meeting. Then Raven drew out the key to his writing-desk and handed it to the colonel.

"I would like to ask the favor of you to undertake the first and most necessary arrangements in case of my death," said he. "My papers are in order. There in that drawer lies my will, together with a few persona dispositions just added yesterday. You will also find there a letter, which I pray you to forward immediately to its address—Dr. Rudolph Brunnow."

"To your antagonist?" asked Wilten, extremely surprised.

"Yes; it concerns an explanation which I owe to him, but which I could not possibly give before the duel. He will find it in that writing. And now one thing more!" The baron paused for an instant, and then slowly drew forth a second letter from his breast-pocket. "These lines are destined for my ward, Gabrielle von Harder. But I would not like her to receive this letter without preparation, or without preparation hear of a —misfortune; she would be shocked to death. I pray you, therefore, to deliver the letter yourself into her hands, but in doing so to proceed with caution—with extremest caution. Such a tender young creature as Gabrielle needs that consideration. If the tidings should strike her abruptly and suddenly, she might succumb."

Wilten with difficulty concealed his surprise at these words, containing as they did a half confession. It began to dawn upon him now why his son had been rejected.

"Have I your promise then?" asked the baron.

"In case of your death Baroness Harder will receive the letter only from my hands, and I myself will convey the news to her as delicately as possible. My word for it."

"I thank you," said Raven, visibly relieved. "And now we must set out. My carriage already stands below. May I ask you to drive off first, alone, and have it stopped at the rear of the castle mountain? I would like to avoid giving rise to any remark by this early departure, and therefore will not get in at the main entrance. I shall come by way of the castle garden."

Col. Wilten found this arrangement a little singular, but silently submitted. Raven rang for his hat and cloak, and after the servant had brought both, the two gentlemen left the room to separate at the bottom of the steps.

As the baron was crossing the castle yard he met Counsellor Moser, who was just coming out of his dwelling and looked much astonished when he caught sight of his chief at such an unusual hour. Raven waited until he came up.

"So ho, counsellor—you out so early?"

"I was only looking at the weather," explained the counsellor. "It is my usual custom to take a morning walk every day, but in such a cold, damp fog as this I prefer to stay at home."

"There you do right," said the baron approvingly. "The weather is not inviting."

"And still your excellency is out," said Moser.

"I have to go out on business which cannot be deferred. Farewell, dear counsellor."

So saying, the baron held out to him his hand, which the astonished old gentleman reverentially grasped. He had, it is true, received many proofs of good-will from his chief already, but not a single mark of cordial feeling. This unusual friendliness encouraged the counsellor to use an expression which he had long had upon his heart.

"If I might be allowed to ask a question," began he timidly. "There is a talk—at least yesterday evening the report was spread abroad in the city—that your excellency intended resigning your post. Is that true? Will you really go?"

"Yes, I am going," said Raven with quiet decision, "and soon; it is true."

The counsellor sadly dropped his head.

"Then I too will not stay long behind," responded he softly. "I have long thought of handing in my resignation."

The baron looked at him in silence. The old man's attachment touched him; Moser alone had always remained true to him, and had been the only one not drawn from his allegiance by the slanders started against Raven.

"Go back home, dear Moser," said he kindly. "You will catch cold in this sharp morning air and in your light clothes. Once more —farewell."

Once more he held out his hand to him, this time with a short hearty pressure, and then moved on.

The counsellor stood still and looked after him. He who was usually so timid about taking cold, now forgot entirely that he was without overcoat and covering for his head. The pressure of the hand had quite overcome him, and the "farewell" had sounded so strangely. He felt as if he must hurry after his chief and address one more question to him, just for the sake of once more seeing his face and hearing his voice, and only the thought of the unfitness of such a proceeding held him back. Not until Raven was out of sight did he re-enter his dwelling, but a heavy sigh escaped his breast as he mounted the stairs. It was done, then. The governor had received his discharge.

Raven meanwhile slowly traversed the castle garden. He had not been able to resist the wish of once more walking there, and it hardly caused any delay. Through a small door in the wall, the garden was in direct communication with the castle mountain. From there a footpath led to town in a few minutes. The governor had continually made use of this way whenever he wished to surprise by his coming, and did not care to pass first the main entrance and the sentries. He would probably get there at the same time with the carriage, which had to make a circuit.

For a few minutes the baron tarried at the Nixy fountain. What had become of the moonlit Eden of last evening? The morning fog kept everything closely veiled. The turf glistened through its covering of hoar-frost; the huge linden-trees, half bare of foliage, looked dark and uncanny through the fog, and the falling leaves covered the ground with decay and moisture. The nixy fountain was running still, but its water-jets were nothing now but a dull and colorless rain, pouring over gray, dilapidated stone figures. The glorifying light which had shed its radiance over the whole environs had vanished, leaving behind nothing but the reality—autumn in all its comfortless desolation. Raven drew his cloak more closely about his shoulders, as the chill morning blast swept past him. He turned towards the parapet whence usually so fine a view of the broad landscape was to be obtained. Last night the valley lay there so enchantingly beautiful in moonlight's misty veil; this morning the whole space was taken up by a ceaselessly moving mass of billowy vapor. Here and

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there a single one of the city towers loomed indistinctly forth; the valley, the mountains, and distant views were completely hidden. The baron's glance passed over the city which he had governed so long, and then lost itself in that fomenting sea of mist. What could be concealed behind it? A day of golden sunshine or dismal clouds?

Once more he threw a last look up at the walls of the castle; a fugitive one however, for Gabrielle's chamber looked out on the other side, and from this point her window could not be seen. Raven opened the door in the wall and stepped out upon the open road. He gained the foot almost at the identical moment with the carriage, and the next minute sat at Colonel Wilten's side, when the city was speedily left behind them.

Rapidly they moved forwards, past steaming meadows, along the roaring river towards the mountain range. In a half hour afterwards they had reached the point aimed at, viz., the wooded country which begun here. The baron and his companion forsook the carriage and proceeded on foot to the place of rendezvous, which lay at some distance on the verge of the forest. The opposite party had already arrived there, consisting of Dr. Brunnow, his second, and his son, who, in conformity with the agreement made, was to render medical aid. The gentlemen silently exchanged salutations; only the two seconds held a short consultation with one another, and then straightway proceeded to the discharge of their functions.

Max stood beside his father, whose pale face and burning eyes betrayed a sleepless night, and who tried in vain to conceal his feverish excitement. His lips were tightly compressed, and through his hand, which lay in that of his son's, ran every now and then a nervous tremor.

"Compose yourself, father!" whispered Max to him. "Your hand is so unsteady you will hardly be able to fire off your pistol."

"Rest easy. I shall be able to do it," replied the doctor, also in a smothered tone, and with a glance at the weapons which were just being loaded by the seconds.

"Colonel Wilten's attention is already attracted," said Max cautiously. "Is he to believe that fear of being shot is what excites you so!"

Brunnow made a vehement gesture of disdain.

"You are right. Strangers can have no idea of what is raging within me. At any rate they shall not take me for a coward."

He summoned up all his powers of self-control, and really succeeded in appearing to be more calm, although he avoided looking towards the spot where the baron stood. Retaining all his wonted stateliness of demeanor, with that cold rigidity of features peculiar to him, Raven seemed utterly unmoved by what was coming.

Gradually the fog began to fall; already the mountain tops and higher eminences had emerged, and the sun must have just risen, for the whole eastern horizon was flushed with red, although its rays had not yet been able to struggle through. The city was still wrapped in a veil of white mist, but the castle on the height was already visible, still indistinctly, it is true, like a dissolving view, but with every minute seen more clearly and plainly through the mist. There lay Gabrielle towards morning, dreaming in happy unconsciousness, while here meanwhile a bloody decision was being given to her fate.

Col. Wilten announced that all was now ready, and the two antagonists took their stands. Raven stood there drawn up to his full height; his eye looked bright and clear, and the pistol rested firmly and steadily in his hand, as though it could not miss its aim. Brunnow's composure was evidently assumed by a mighty effort. If the decisive moment and fear of being misinterpreted restored to him his self-possession, still his hand was unsteady and slightly trembled as he aimed that deadly shot at the breast of his once so passionately loved friend.

Wilten gave the signal. The two shots went off simultaneously, and for one instant the two antagonists firmly retained their places. Then one dropped his pistol, pressed his hand against his breast, took one step back, and then fell without a word. Arno Raven lay upon the ground, and the white hoar-frost on the sod round about begun to be crimsoned with his blood.

Max hastily convinced himself that his father was uninjured, and then hurried to the wounded man, at whose side Col. Wilten was already to be found. Brunnow stood there motionless, convulsively clutching his pistol, and staring with vacant eyes at the group opposite. His second stepped up to his side.

"What means this?" asked he softly. "Was it not the baron who challenged you? He has shot into the air!"

This speech seemed to break the spell which held Brunnow bound. He threw away his pistol and rushed across.

"Arno!" cried he with a shriek of wildest despair.

Max now made an effort to staunch the blood, but impatiently his father forced him back, as though he alone had a right to this place, snatched the cloth from him and pressed it upon the wound. The young man silently retired, while he signed to the colonel and other second, who looked on with surprise upon this scene, to step aside with him.

"Can nothing be done for the baron?" asked the colonel in an undertone.

"Nothing whatever," replied Max. "The first glance at his wound showed me that it was mortal. It is only a question of minutes, and my father will do all that is needful. Pray leave him alone with the dying man!"

"Only *one* shot was fired which could be mortal," said Brunnow's second significantly.

The colonel nodded.

"I saw it too. Raven turned his pistol at the last minute. Strange!"

The three men silently looked at each other; they began to suspect why this duel had been provoked, but no one gave expression to his thoughts. They felt that over there, where his antagonist knelt beside the fallen man, something was being enacted far removed from the usual occurrences of a duel, and honoring the young surgeon's request, they remained standing at some distance.

Brunnow held the wounded man embraced with his left arm, whose head rested against his breast, while with the right he pressed the cloth upon the wound. Was it the pain of this touch or the shriek "Arno!" which restored the fainting man to consciousness? He opened his eyes and made a feeble gesture of dissent.

"Never mind," said he; "you have hit well. I knew it."

"Arno, why have you treated me so?" groaned Brunnow. "Why must it come by *my* hand? Oh, I know now why you forced me to this."

Such an agony of grief was expressed in these words that they moved even the mortally wounded man himself. He tried to give his hand to the speaker.

"Pardon, Rudolph!" said he almost inaudibly. "Spare yourself any reproach! I thank you."

Voice was denied him; but, with a last effort, he lifted himself up, and his glance seemed to seek something in the distance. Brunnow supported him; in deadly distress he sought to check the flow of blood, that life-stream which his own hand had bidden to flow, and the surgeon knew that there was no more hope here of staying the oncoming of death. Just now the sun broke through its veil of fog; upon its height over there the castle stood all aglow in the splendor of its morning rays Its walls and towers glistened in red light, and its windows seemed to flash greetings across. Arno's eye hung fixedly upon this one point; his last look turned to the "sunbeam" which greeted him from there. Then it began to grow dark; the shining image retreated far and farther back, and finally sunk entirely away. Dark shadows, as it were, grouped themselves around the dying form—the splashing, as it were, of cooling waters—and he was borne away, far away, into the gathering gloom of mysterious depths, where no longer penetrated any sound of life, where all struggling and longing, all happiness and woe, died away in one deep dream, and into the dream was woven the rippling of far-off waters, the low, weird chant of a fountain, that sounded down as from an endless distance.

Gently Brunnow lay down the body of the dead. He made the effort to rise, but his limbs failed him, and he fell senseless upon the corpse of the friend of his youth.

Chapter XXIII.

Conclusion.

A new era had been inaugurated for the country. The last four years had changed much, almost everything; and the party once persecuted and pursued stood now at the head of the government, and with this revolution fundamental alterations had been also effected in all circles of public life. Efforts which once upon a time would have been hampered and opposed, durst now be made freely and openly; and together with these new circumstances, new actors appeared upon the scenes.

Among those whom the present turn taken by political affairs had advanced with uncommon rapidity was George Winterfeld. As ministerial counsellor he already occupied a very conspicuous position for one of his years. The governor who now stood at the head of affairs in the —— province was in all respects the opposite of his predecessor, being liberal, indulgent, and having no inclination to despotism. He was incapable of energetic action, and yet this was needful at times.

Brunnow had left the city immediately after that fatal catastrophe. He yielded to his son's urgent solicitations not to expose himself again to imprisonment, which a man of his age would be little likely to outlive, borne down, as he was, by the weight of recent events. The doctor had determined, even without this, to forsake forever his fatherland. Before the duel had been heard of in the city, he was in Switzerland, but from there publicly and emphatically bore favor-

able testimony to the character of his fallen foe. He declared that he had acted under an erroneous impression, of which his mind had been relieved by a testamentary communication from Raven. That accusation was untrue and severely unjust to the dead. This testimony on the part of the antagonist by whose hand the baron had fallen, as a matter of course weighed heavily in the balance, although the facts could be proved just as little now as before. Death came in here as his best defender. What would never have been believed of the living was believed of the dead, who, in a certain manner, had with his latest breath affirmed that shameful slander against him to be a lie.

Raven had remembered his servants with very rich legacies; as for the rest, his whole fortune fell by will to the young Baroness Harder. Gabrielle had had a long, severe spell of illness after the baron's death, from which she recovered but slowly. For the present she lived with her mother at the capital, where she was continually beset with suitors, although she seemed peculiarly averse to the thoughts of matrimony, thus reducing the baroness, her mother, wellnigh to despair, who often exhausted herself in eloquent efforts to alter her daughter's sentiments. A short time before Gabrielle had come of age, and hence was mistress of her own property, and according to the mother's opinion it was high time for her to make her choice.

Counsellor Moser had already sent in his resignation full four years ago. On the one side his chief's death decided him to carry out this long-cherished purpose; on the other side it did not seem well to remain in the service of the State if one was allied with a family of demagogues, and this was the very fate which had overtaken the counsellor. He struggled, tooth and nail, against it, it is true, but to no purpose, for he had been finally compelled to give way before Max Brunnow's perseverance. This unconscionable wooer accordingly appeared day after day, with the greatest regularity, in order to communicate to his dear father-in-law the fact that he was overjoyed at being his son-in-law, and that a better son-in-law did not exist on the face of the earth. If the old gentleman were about to fly into a passion, then he was threatened by the unscrupulous doctor with apoplectic fits, and had composing drops prescribed for him. If forbidden the house, then Max protested that he could not live without a sight of his betrothed, and came next day an hour earlier. The counsellor finally submitted to his destiny, for his was one of those natures which believe at last what has ever been repeated to them from day to day, and since he was forced to hear unintermittingly that this son-in-law was as inevitable as excellent, he finally believed it must be so, and accepted it as a foregone conclusion.

A somewhat more difficult task it was to overcome the opposition of the lady's "spiritual guardians," who, as a matter of course, were unwilling to recognize the engagement, and moved heaven and earth against it. They threatened the bridegroom-elect with perdition; he threatened them with the press, and declared that he would confide his love affairs to the whole city, and raise an outcry about them in all the newspapers, saying that they wanted to tear his betrothed from him, in order to immure her in a cloister against her will. This brought them to reflection. What newspaper articles could effect had been seen in the governor's fall.

They gave up the point, and the inimical forces having withdrawn, Max remained triumphant master of the field. He was prudent enough to have the wedding over as soon as possible, and in a few months afterwards bore off his young wife to Switzerland. Brunnow, who had been made perfectly independent by his cousin's bequest, insisted upon it that for the present his son and daughter-in-law should make their home with him, since Max, in consequence of his speedy marriage, had not been able to establish a practice beforehand. This had followed afterwards in the shortest space of time, but nevertheless the living together had continued. The relations between father and son had been entirely different since that scene by the sick bed of the latter; and if at any time a difference did occur, then Agnes interposed as a gentle mediator. In short, the young wife had completely won her father-in-law's heart. The counsellor, on the contrary, lived in R—— as before, under Dame Christine's sceptre; but he found himself perfectly comfortable as it was, and came every summer to visit his children.

(To be continued.)

A PRAYER.

BY E R. S.

"Defend, O Lord, this Thy child with Thy heavenly grace, that she may continue Thine forever, and daily increase in Thy Holy Spirit more and more until she come to Thy everlasting kingdom." Amen.

Defend her, Lord. Could prayers avail
To shield and keep her safe from harm;
Ours, offered from the depths of love,
Would weave for her a sacred charm.

It may not be; no spell is ours
To work such wonders. Yet we pray,
Not that no ill may near her come;
But that she may be Thine alway.

Thine own—made strong for every strife,
Pardoned, protected by Thy grace,
Increasing daily in Thy love,
Grant her at last to see Thy face.

OUR MISSION WORK.

BY THE REV. CHARLES F. HOFFMAN.

The grand work of Christian missions is the grand work of God, of angels, and of men on earth. Before the foundation of the world, God in His prescience sent the Lamb, "which taketh away the sins of the world," to draw all men unto Himself. When man had fallen He sent His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life. This Son, incarnate, made it His care to call sinners to repentance, and having received all power in heaven and earth, made a part of the condition or test of His presence with those He was to leave, the teaching of all nations whatsoever He had commanded. After His departure in the body from earth, God the Son sent the Holy Ghost, by which the apostles were enabled to speak "with other tongues, as the Spirit gave them utterance." Then the voice of Jesus' followers reached in a single day, in their several tongues, "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and in Cappadocia, in Pontus and Asia, Phrygia and Pamphilia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." The angels proclaimed their interest in, and accompanied the work in the grand old *Gloria in Excelsis*, and they await to-day with anxious love "to minister for those who shall be heirs of salvation." Great indeed is the work of Christian missions! Prophets foretold it. Christ spent His life in it. Apostles in their degree executed it. Martyrs in will and deed, martyrs in will though not in deed, and martyrs in deed and undeveloped will, have all shown a love therein, than which nothing can be greater.

What are we doing to fulfil our part in such a work as this? What examples are we setting? What proportion of our time and money are we giving? What work are we doing? God, Jesus, angels, prophets, apostles, martyrs, cry through blood for the answers.

Epiphany-tide, 1879.

SEPTUAGESIMA SUNDAY.

I. Corinthians ix. 24–27.

The general argument in verse 24 is left in an elliptical form. Between the two members of it is an unexpressed thought. It is that in the races the utmost effort of all competitors, save the one victorious, must end in disappointment; but in the Christian race every runner may succeed, therefore there is a far greater motive for exertion. St. Paul here refers to the races in the great Isthmian games. These were indeed, not as in the Olympic contests, the chief strife, but running naturally made part of every athletic contest. It is hardly necessary to say that these were foot-races between men, and depended much on the previous training and bodily condition. The distance of the race-course was six hundred and twelve English feet. The punctuation of the last clause needs to be observed carefully—"So run, that ye may obtain"; that is, run with the same earnestness and carefulness of preparation as the competitors in the public games show. Such running is the earnest of your success.

In verse 25, St. Paul's thought passes on to the previous preparation. Every man who is a competitor in these games must carefully train for it, whatever be the kind of contest. The essence of this training was temperance, that is, a careful self-restraint as to all the appetites and passions: it is in all things. The thought is of a constant self-discipline. St. Paul was finding fault with his Corinthian disciples for transgression in those very particulars—indulgence and looseness of living—wherein the racer and the boxer were required to be abstemious. They ate sacrificial meats and broke through the laws of purity, were drunken at the Lord's table, and in general seemed to consider the Christian profession to be a release from the restraints even of heathen morality. Though in this place St. Paul is pursuing another line of thought, this comes to mind and is touched upon, as it were, incidentally. "Now they" (the racers) "do it to obtain a corruptible crown." The epithet is one which would rather be translated now as "perishable." In fact it was a wreath of some green leaf—parsley or wild olive. This would soon wither, and lose its freshness of beauty almost before it could be taken from the head of the victor. It would, when faded and dried up, be liable to crumble and drop to pieces, and could not very long be preserved as a trophy. Therefore the contrast is still further heightened by the imperishable nature of the Christian reward. Of course the crown of Christian victory is figurative. The reasoning is, if these athletes,

for a contest in which only one can win, and for a prize which is not only literally withered in a year, but also forgotten in the newer triumph—if these athletes will take such pains, how much more should we be willing, since we need not fear failure by the rivalry of another, and our prize is not to be taken away or to perish? The whole passage is, it must not be forgotten, an episode in the argument which St. Paul very fully carries out in behalf of his right to an apostolic place. He had been faulted by the Judaizers for taking no support from the Church at Corinth, as if that proved his inferiority. He now gives in detail his reasons for so doing, and at the conclusion of his self-defence he justifies his position by this comparison with the athletes, which he uses to include his hearers also. This is probably why it is given in so concise a form.

In verse 26 St. Paul returns to the thought of his personal defence. "I," he says, "so run." It seems probable that the frugality of his habits and his "becoming as a Jew to the Jews" (verse 20) had been objected against him as proof of his not being a true apostle, accredited at Jerusalem. He contends that he is not wavering or inconsistent, but rather determined to win his prize and to neglect no means by which he can lawfully succeed. He does not run "uncertainly." That is, his eye is steadily fixed on the goal, determined to reach it by the straightest path. He fights "not as one that beateth the air." This is taken from the contest of the boxers. No blow is thrown away. The "uncertainty" of the running may be understood also of the doubt of receiving the prize (see Bishop Wordsworth), as in the case of many competitors must be. The parallelism, however, seems rather to point to the first interpretation.

Verse 27 is the practical explanation of how this is to be done. "I keep under my body," I chasten it; literally, subdue it by blows. The word is taken from the metaphors of the athletic contests, and means primarily to beat and bruise. St. Paul thinks what his true adversary is, viz., his own body, in which he finds "a law in his members warring against the law of God." He is not thinking merely of the discipline of training, but of actual contest. "I enslave it," he says. Instead of yielding to the law of license which you Corinthians profess, liberty of the body, I make it slave to my will. There is the true race—the true battle of the arena. The last clause is also very important: "lest that by any means, when I have preached to others, I myself should be a castaway." This shows that St. Paul was conscious that it was possible for him to become such. It negatives the idea of positive personal assurance of acceptance which has been sought for in other places of his writings. It implies, too, that the work of personal discipline is most important, and thus is an answer to all that antinomianism which is founded on the misunderstanding and perversion of the doctrine of election. It is a full assertion of the freedom of the will.

Also the word which is translated "a castaway" is important here. It is, lest I should become reprobate, rejected; that is, one who for neglect of the conditions of a contest is adjudged to have forfeited the prize. This is a place to be considered by those who say, "No matter what the belief, so that the heart is only right," and those who contend that a life is of no consequence, provided the faith is only correct. It is quite probable that if one could have the epistles written to St. Paul from Corinth, and some knowledge of the things said concerning him, these passages would be made plainer. It must be noted that this follows upon an extended argument in defence of his apostolic character, and that especially against the charge that he had supported himself, because he did not dare to claim it from them. This grows out of the dissensions noted in the first chapter of this epistle.

*THE CHRISTIAN RACE.**

BY THE REV. J. I. MOMBERT, D.D.

I. Cor. ix. 24–27.

As the celebrated Grecian games known as the Olympic, the Pythian, the Nemean, and the Isthmian differed mainly as to locality, and as the last named was most familiar to the Corinthians, and as there is reason to think that St. Paul on his first visit to Corinth was a spectator of the celebrated contests, a brief account of the Isthmian solemnities may suffice to illustrate the allusions in this passage.

The Isthmia, after the forty-ninth Olympiad, took place regularly every third year, *i. e.*, in the first and third year of every Olympiad, the former in the month of Panemus (July), the latter either in the month of Munychion or Thargellion (March and April), on the narrowest part of the Corinthian isthmus, near the temple of Poseidon, in a stadium of white marble. (Smith, D. G. and R., Antiq., s. v. *Isthmia* and *Calendarium.*)

There was a graduated course of gymnastic exercises in running, leaping, quoiting, and hurling the spear. A preparatory training and a certain degree of proficiency was followed by a severer course of discipline, simple and compound. The simple, called *pancration*, or general trial of strength, consisted of wrestling or boxing; the compound, called *pentathlon*, or five-fold contest, was a combination of leaping, quoiting, wrestling, and hurling the spear. The passage under consideration deals with *running* and the *pancration.*

The word "race" (verse 24) signifies the "race-course" or stadion, about 607 feet long. The foot-race was open to all free-born Greeks, and embraced:

1. The stadion, which measured the distance from the starting-place to the goal.

2. The diaulos, or double course, from the starting-place, past the goal, back to the starting-place; and

3. The dolichos, or long course, which consisted of 6, 7, 8, 12, 20, and 24 stadia (Schol. ad Soph. Electr., 691). The case of Ladas, a victor at the Olympian games, may illustrate the severity of the trial: When he had successfully run the dolichos and carried off the crown, he fell down dead.

Though open to all Greece, there was but *one* prize, and so severe was the contest that a foot's length often decided the victory. Minute regulations as to the mode of starting, running, and reaching the goal had to be strictly observed; a white line marking off the prescribed course ran from the starting-place to the goal, the slightest deviation from which disqualified the otherwise successful competitor from obtaining the crown. These and kindred matters are alluded to in the words: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain" (verse 24).

The Christian life is a race-course, open to all believers, with the important difference that *all* may secure the prize.

The difference in the *length* of the contests has its parallel in the duration of our earthly course, and this part of the subject might be further illustrated by a reference to the parable of the laborers in the vineyard.

The judges in the Olympic games were called the Hellanodicae, chosen by lot from the whole body of the Elcans, and composed at different periods a body of two, eight, nine, ten, and twelve umpires They underwent a ten months' course of instruction, and were bound to maintain the strictest compliance with all the regulations pertaining to the games on the part of all competitors, to adjudge and award the prizes. They were a stern, strict, exacting body of men.

What a contrast with the one Judge Umpire that presides over the Christian stadion (II. Tim. iv. 8; Col. iii. 15), and watches with tender solicitude the progress of the Christian competitors! Many start well, but soon flag, or deviating from the prescribed course share the fate of the fabled Atalanta. She was a royal virgin, renowned for beauty; her suitors were the most illustrious Greeks. She would not accept any unless he agreed to run a race with her, to be killed with her spear if vanquished, but to become her husband if he outran her to the goal. Many entered the lists with her, to meet an inglorious death. At last came Hippomenes, who threw golden apples before her, and while she, dazzled, stooped down to pick them up, he passed her, reached the goal first, vanquished and married her. "And every man that striveth for the mastery is temperate in all things" (verse 26).

The allusion here is to the preliminary, preparatory training the competitors in the different contests had to undergo. For ten long, weary months they had to submit, under proper supervision, to a course of dietetic discipline, which had respect to any and everything necessary to the proper hardening and strengthening of the system, that the needed quality of muscle, suppleness of limb, and proficiency might be acquired, not only by daily exercise, but chiefly by habitual self-control and temperance in all things (*πάντα ἐγκρατεύεται*). Self-knowledge, self-control, self-denial, renunciation—daily, hourly, constantly practised—constitute the directory for proficiency in the Christian race. Reference to the Baptismal Office and the Catechism, as well as a proper examination of the design and benefit of Lent, will furnish the mind and directory of the Church, and none will regret reading the touching directions bearing on these matters to be found in Bishop Taylor's "Holy Living and Dying," and also in Thomas à Kempis.

The words, "Now they do it to obtain a corruptible crown; but we are incorruptible" (verse 25), should be connected with the concluding clauses of the previous verse. To prevent repetition, the necessary explanation is here combined. The prize (*βραβεῖον*) in the Isthmian games was at first a garland of pine-leaves, then one of ivy, but at last again a chaplet of pine-leaves, gathered in the pine-groves, which to this day characterize the flora of the Isthmus. On a tripod, conspicuously set in the middle of the course, lay the crowns and palm branches, one of which was put in the victor's hand, while the crown was imposed on his head. All the victors were then led in solemn procession along the stadion, preceded by a herald, who proclaimed

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their honors, and announced their name, their parentage, and country.

The distinction between λαμβάνειν, simply to take, receive, and καταλαμβάνειν, to lay hold of, seize, obtain, with special reference to *strenuous effort*, is very important.

The contrasts here introduced are strikingly apposite and beautiful. Instead of *one* victor, an innumerable multitude; not only *one pure Hellene*, but countless hosts from all nations, kindreds, peoples, and tongues; instead of human spectators, the marshalled hosts of the heavenly hierarchy; instead of fallible earthly umpires, the King immortal, almighty, all glorious; instead of a fading chaplet of pine leaves, the incorruptible crown of immortal bliss; instead of the acclaim of assembled Greece, the heaven-built walls and pearly gates of the city of God made vocal with the anthem: "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen."

"I therefore so run, not as uncertainly" (verse 26). Therefore (τοίνον) introduces an inference applied to a particular case. The apostle intimates that he has practised the preparatory exercise and acquired the requisite skill. "Not as uncertainly" (ἀδήλως), either "not as in secret, or unseen," or "not in an irresolute manner," with a fixed and uninterrupted look at the goal and the prize.

"So fight I, not as one that beateth the air" (verse 26), is a transition from the foot-race to pugilistic contests, and perhaps alludes to the preludial exercises indulged in by combatants prior to the real contest, as appears from the following passages: "If you see a combatant exercise before the contest, thrusting into the air, and dealing it empty blows with his fists" (Lucian, Herm., p. 219); and in the conduct of Dares, before his contest with Eryx: "He shows his shoulders broad, and thrusting forth alternate arms, he beats the air with blows" (Virg., Aen., 4, 370); more probably, however, to the actual combat, in which the combatants often miss their aim and deal many useless blows.

There must be no waste of strength in the dreadful struggle of the Christian life and fight; no random thrusts, but well aimed, deliberate, strong blows dealt in rapid succession, must make the adversary succumb and conduce to victory. (Contrast this contest with the spiritual struggle described in Ephesians vi. 10–17.)

The adversary here is "the body," a Hebraism for "himself." "I keep under my body, and bring it into subjection" (verse 27). "To keep under" (ὑπωπιάζειν) is a technical pugilistic phrase, and denotes to hit under the eye, as boxers are wont to do; to beat black and blue; so that we get the sense: "I mercilessly maltreat, severely discipline myself." To "bring into subjection" (δουλαγωγεῖν) is also a pugilistic term, and signifies "to make a slave of," describing the skill with which one combatant has so overcome and undone his opponent, that he lies helpless on the ground, utterly subdued, in a state of absolute subjection or slavery. "He that can oppress and get down his adversary is called *good at wrestling;* he that can strike him down with the fist, an *able cuffer;* but he that can do both is the *pancratiast*, or all-potent conqueror" (Aristotle). The absolute subjection of the body to the ethically refined and educated *will* is the thing aimed at. Our adversary is within us; the old man, the evil principle, sin, must be vanquished and reduced to absolute slavery; the body must be mastered to *obey*, instead of *ruling*, the spirit, and both body and spirit must be subject to the law of God. (Cf. Col. ii. 10; Rom. vii. 23, viii. 13).

The concluding clause, "Lest that by any means, when I have preached to others, I myself should be a castaway" (verse 27), necessitates a final reference to the games, for the allusion is strikingly beautiful and uncommonly touching. "To preach" denotes really "to act the part of a herald," who in the games was charged with the duty from a platform to proclaim the combat, summon the competitors, name the prizes, admonish the athletes, refer all the details of the contest to the judges, and upon their decision publish the name of the victor.

The allegory is used with great freedom by the apostle, who appears both as combatant and herald. His modesty and conscientiousness may be held up as an admirable pattern to the clergy and every member of the sacramental host of Christ.

"Castaway" (ἀδόκιμος), literally not approved, as rejected metals (Prov. xxv. 4, Sept.), and thence tropically, rejected, reprobate. The allusion is not to disqualification from taking part in the contest, but to the unworthy, craven, or incompetent demeanor of the combatant, and his subsequent loss of the prize.

As illustrative of the warm encouragement held out to Christian combatants, and of the tender feelings of our Judge, the portraiture of the refiner in Mal. iii. 3, compared with iii. 17, will disclose precious and valuable instruction.

THRENODY.

BY LAURA H. FEULING.

Never more, never more,
When the morning calls rejoice,
Shall I hear thy greeting voice;
Never, in the fading light,
Shall I hear thy fond good-night,
Never more.

Never more, never more,
At the window, at the gate,
For thy coming shall I wait;
Never bid the hearth-fire glow
For thy cheer, as long ago,
Never more.

Never more, never more,
Mine to walk beside thee, dear,
Mine thy secret grief to cheer,
Mine with thee to dreaming build,
Life's fair dream shall be fulfilled
Never more.

Never more, never more,
Morning's golden light shall glow
On the ways we used to know;
Ended all the happy quest,
Earth shall wake thee from thy rest
Never more.

THERE IS A BLESSING IN IT.

I mean, dear reader, in the stated, believing, prayerful reading of the Scriptures. Have you ever experienced that precious blessing? If you have not, has the thought ever occurred to you that you alone might be at fault? Do not suppose that, by asking you this question, I mean to cast any doubts on the sincerity of your purpose. I do not doubt that; on the contrary, I grant that you are really willing—nay, more, anxious to believe, and that your daily prayer is to know the only true God, and Jesus Christ, whom He has sent. On the other hand, however, it is impossible that God should be the author of your sad failure. His holy promises never fail, and in this instance the promise is as definite as the command is imperative: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me."

If God, therefore, is not at fault, you *must* be: there is no other alternative; and instead of giving up the endeavor as useless, would it not be better, if possible, to discover the cause of its failure? In a case like yours, that is always the wiser course; and I doubt whether it will be difficult to detect the cause of your disappointment.

It constantly happens that, with the best of intentions, we wholly neglect the one thing needful to the successful accomplishment of our purpose. May not that be your error in this instance? With your disposition to inquire into the reason of everything, I fear you have entirely misapprehended the nature and method of the Scriptures. The one thing particularly needful to read God's Holy Word with profit, is never to forget that God's thoughts are not your thoughts, nor His ways your ways. Have you always remembered that?

This question is so important that, if you are disposed to follow me, I will examine it at some length, The truth is, unfortunately, that not only many persons like yourself find the same difficulty in reading the Bible as you do, but relatively very few professing Christians derive from its perusal one half the benefit which they might and should derive from it. The essential cause of this is the same with both these classes of readers, and the sooner it will disappear the better it will be.

In examining one by one the difficulties which you have encountered, let us begin with what is no doubt the principal one—the one which lies at the root of all the others.

You say you believe that God is, but that this belief in His existence is frequently overshadowed by grave doubts. I need not ask you of what character these doubts are: it is enough that they exist, and that you are unable to combat them with success. This inability has naturally destroyed your peace of mind, and in that condition you very properly turn to the Bible for help. I say "very properly," for if any book ought to be able to remove such doubts, it is certainly the Bible, which professes to be written by that God whose existence you are sometimes tempted to question. Notwithstanding that, you are soon forced to close the sacred volume—completely disappointed in your just expectation. Clearly, in your case, as in that of so many others, the promised blessing was not found. But why not? Believe me, for no other reason than that you sought God in a way in which He cannot be found. God does reveal Himself to all earnest seekers: but to find Him they must seek Him in the appointed, that is, in the only possible, way; and not in their way. An explanation of these two ways will, I believe, set the cause of your failure in a perfectly clear light.

Let us begin with your way of seeking God, I mean with your method of convincing yourself that God is. In what does it consist? In the vain attempt to *prove* the Divine existence by appealing to a series of facts and considerations arranged in the most approved logical order. A good specimen of this method may be found in any treatise on theology. Unlike the Bible, all these treatises open with a so-called demonstration of the

existence of God. They seek to accomplish this impossible feat by marshalling in learned array all the arguments—ontological, cosmological, teleological, historical, moral, etc.—which are supposed to contribute to that result. Now, do not suppose that, by speaking thus, I wish to make light of these arguments. On the contrary, I am sure that they subserve an excellent purpose, and that in their proper place they are exceedingly valuable. But Christian thinkers generally claim too much for them, and the consequence is that sceptical inquirers expect too much from them. Whatever else they may do, they do not suffice to prove God's existence; and a belief in that dogma, based on no better evidence, must eventually succumb under the vigorous blows of a searching analysis. If that were not so, intelligent doubts like yours would not exist, and you would not turn, as a last resort, to the Bible for relief for them.

The reason of this is plain enough. It is not, as is sometimes said, because these arguments are so abstruse; for some of them are simple enough for any one, and the rest have as little decisive effect upon those competent to understand them as upon those who are not thus competent. No, the real reason is that the Divine existence cannot be proved in the same way as we prove a proposition in logic, or demonstrate a theorem in geometry; which is essentially what these arguments are intended to do. For such a purpose we have, in the nature of the case, no *data;* for it is evident that we cannot logically conclude from the finite to the infinite. The old query in Job, "Canst thou by searching find out [the depth of] God?" must still be answered in the negative. All that such arguments can do is to render the existence of God possible, perhaps probable, to the mind; and in doing this, as I have already said, they render us exceedingly valuable service.

Before proceeding any further, a word of caution may nevertheless be in place here. In denying the possibility of proving the existence of God in the manner spoken of, I of course do not deny that every one for himself may arrive at perfect certainty on that subject. In the proper sense of the term, the being of God can be neither proved nor disproved; but that does not mean that we may not become thoroughly assured of it in another way. I am perfectly sure, *e.g.*, that I exist, and yet how can I logically prove my existence to any one who chooses to deny it? The same is of necessity still more true of God's existence. We may, I believe, become as certain of it as of our own existence, and yet be equally unable to prove either. The correctness of this position will fully appear as we proceed.

Let us now turn to God's way of revealing Himself to man. As I have already said, it is a very noteworthy fact that the Bible, which is our great theological text-book, nowhere attempts anything like a formal demonstration of the existence of God. On the contrary, it everywhere assumes His existence as a well recognized fact on the part of its readers; and the key-note of its whole character in that respect is admirably struck in the opening verse: "In the beginning *God* created the heavens and the earth." Who is this God? Whence comes He? In the absence of all previous information about Him, what evidence is there that He is not a myth—a mere figment of the imagination?

This remarkable fact fully explains why you were so sorely disappointed when, in your harassing doubts, you sought refuge from them in the Bible. You went to it to find positive, logical, rational answers to them, and for the best of reasons, as we shall presently see, it had none to offer you. And yet, I repeat, God longs to reveal Himself to you and to all earnest seekers like you.

What, then, is the true significance of this fact? Does it imply, as only too many seem to think, that before taking up the Bible the earnest inquirer is expected to have convinced himself by deep and patient research that God really is? Certainly not. As we have already seen, God's existence cannot be proved in that way; all that can be done is to make it appear possible, probable. We must, there fore, seek for another explanation. Have you ever reflected on the full import of your statement that you believe in the Divine existence, although your belief is frequently assailed by doubts? By carefully reflecting on this fact you will find that it is just as noteworthy as the one which we seek to unravel. Two things about it, particularly, deserve your special attention, namely, its origin and its universality. The former loses itself amid the dim recollections of your childhood. As far back as your memory carries you, you entertained that belief. When the time finally came that you began to reflect, you were frequently led to question its truth; but, however numerous and strong your objections to it may have been at times, you have never been able to divest yourself of it completely. On the contrary, notwithstanding all that you and others could say against it, it always seemed to you a *natural, necessary* belief. Upon inquiry you found that the case was the same with everybody else. All your friends and acquaintances, all your contemporaries, have, generally speaking, the same experience in this respect as you have. Nay, more: as far into the past as history extends, the general experience of mankind has been essentially the same.

The significance of such a fact cannot be doubtful. In theological treatises the fact itself is discussed under the head of the historical argument, and the form which the argument most generally takes is this: All men believe in the existence of God; God, therefore, exists. As I have said before, even thus stated the fact has its value; but this expresses only a very insignificant fraction of its real importance. If this fact means anything, it means that man is so constituted that the idea of God is natural to him; that this idea, to become clear and strong, needs only to be properly cultivated, and that it will most certainly blossom into the blessed fruit of a living faith if the subject's spiritual education is carefully attended to.

In this interpretation of the significance of your wavering faith in God, I find, dear reader, the justification, and therefore the true explanation, of the fact noticed, that the Scriptures nowhere attempt to prove the Divine existence. It is true that, constituted as we are, it is impossible for us logically to prove that dogma; but, on the other hand, this interpretation shows also that, thus constituted, there is no necessity for such a proof to enable us to believe in God; for if the image of God is hidden in the inmost consciousness of every human soul, there is surely no necessity to prove to us that God is. God being in us, all that is necessary is to make us conscious of His presence.

And that is precisely what the Scriptures do. Whenever they speak of God, they mean that God who is within you; and by thus speaking of Him, they endeavor to reveal His existence and presence to you. The more you read the Scriptures, therefore, the more evident the Divine existence will become to you; the more submissively you listen to their voice, the more precious the Divine presence will be to you. This is the Lord's way of manifesting Himself to us, and it is truly the only possible way; follow it, and you shall find that "He is, and that He is the rewarder of those who diligently seek Him."

*THE CURSE OF JEALOUSY.**

BY THE REV. W. W. NEWTON.

Any force perverted becomes an evil, and when jealousy steps a foot beyond its lawful limits as a mission, then it becomes the direst curse. It is just like the mission or the curse of any strong drug or medicine. There are poisons which when used within their limits have a mission in the work of healing; but when used a single grain's worth beyond the lawful degree, the poison which otherwise would have proved a blessing, becomes a terrible curse.

Any of human nature's traits or passions, any instinct or attribute, which becomes inflamed or enlarged, and assumes an undue prominence, causes trouble in the character, in the same way in which any enlarged or congested organ asserts itself with pain and irritation in the physical system; and when jealousy passes beyond the sphere of its proper functions, and rankles in the nature like some smouldering back-log, it lights up every new object which is thrown upon it. It is like a secret fever which burns and keeps one hot amid all sorts of cool surroundings, as when Haman told of his riches, and his children, and all the things wherein the king had promoted him, and then added, feeling this old fever throb within him, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." It is then of this curse of jealousy, this perverted attribute, this once guardian, but now fallen, angel, that I am speaking.

The greenness of this green-eyed monster is a variable factor in human character. It assumes many varying forms. At one time it appears in the secular life as a superiority of criticism in the fastidious exercise of the critical faculty. At another time, in the religious world, it appears as a refined spirituality or as a chaste orthodoxy, which denounces this man or that movement as secular or unsound. It is like the many complications caused by malarial poisoning. It starts up symptoms, here and there, which cannot be cured by local treatment, and which will die out when the system is strong enough to cast the intruding poison out. What does it avail to try to answer a person who finds fault with you—first for this cause, and then for that, and afterwards for a score of reasons—when all the while it is not this or that particular thing which is the cause of the trouble, but it is this backlying malaria, this smouldering, flickering back-log, this sore, this wound, this fever, this poison, this spirit which says, "All this availeth me nothing so long as I see Mordecai the Jew sitting at the king's gate." How can you talk this spirit

* From a sermon delivered in St. Paul's church, Boston, Mass.

away? How can the Mordecais do anything in the wide world but keep out of the way of the world's Hamans, and quietly live this cursed jealousy down?

This curse of jealousy, overriding the limits of its lawful mission, appears as tribe jealousy, with its clannish smallness; it appears in the countless bickerings of society, in the pride of caste, and in that vulgar pride which rejoices in trampling upon caste. It is the great motive power of ambitious, fashionable, and scheming women. It gives the cud of reflection to innumerable painters, artists, musicians, and business men; it is with the physician in consultation with his fellow-physician as they finger the pulse of their dying patient; it is with the warring lawyers in the strife over the sentence upon the accused murderer; it defiles the sacred chancel; it climbs the pulpit step; it is with us at our very devotions; it makes us think hard things of our brethren; it makes us do those things which separate us from Jesus Christ our Lord. The artist thinks it is a refined criticism he is making upon his brother artist; the clergyman thinks it is a higher orthodoxy or a more advanced spirituality which leads him to condemn his brother, or his brother's movement; the musician thinks he is nearer to the mind of the great composers in his unmerciful criticism upon some young but rising genius. But it is this moral malaria which is in their souls, and which has started up all this wealth of judgment—all these local criticisms. It is, after all, the sight of the hated Mordecai at the gate which has caused all this fluttering.

I warn you, then, against this terrible evil, which has the curse of the living God upon it; this green-eyed monster; this snake-in-the-grass quality; this adder in the path, biting the horse-heels so that the rider falls backward. It will shake all human happiness out of your life; it will poison the fountains, the well-springs of character. It is bad enough when we find it in society; it is bad when we find it dimming the vision and blurring the eyesight of friendship; it is bad when it comes in between parties in the State, and opposite schools of thought in the Church; it is always bad when it makes us feel unkindly, or want to feel unkindly, about our fellow-men or women from whom we have to differ. But its worst sting is felt when lurking at the open door of the family branching out into new relationships; it makes discords, and rivalries, and bickerings, and hatreds, so that the bowed shoulders and silvery hair of retrospective grandparents, who were once hopeful parents, tell of powers fast ebbing away, which are inadequate to meet their new family complications and imported marriage machinations.

I used to think that these scenes and stories of domestic feuds and altercations were rare exceptions, but now it seems to me as if this skelcton curse were hidden somewhere in almost every family. Children grow up into manhood and womanhood; wives are chosen here; husbands are found there; new little ones appear; want presses; money is coveted; the question of parental property is discussed; many minds drawn into the family circle from outside differing families, do not see things alike; new households are formed; new influences are at work; new interests are evoked—and lo! this malarial curse appears! The Mordecais sit at the gate, and the Hamans ride on white horses, and metaphorical gallows are made on all sides, more than fifty cubits high, on which the hated ones dangle and swing and swing and dangle, from morning to night, in idea if not in fact.

Where are the colors vivid enough with which I can paint this blighting curse? The old Goth Attila was called the Scourge of God as he came thundering down the plains of Lombardy! But a greater scourge than the old Goth is here in this green-eyed jealousy. It is the root of all our domestic troubles, Young husbands and wives are arrayed against their brothers and sisters; all sorts of jealous ambitious plotting combinations are made between parents and children, and brethren and cousins, until the heart sickens at the sight, and we cry out for some moral fresh air that is not poisoned with this worse than sewer-poison! Yes! And how many a silent brother, or patient sister, has stood this sort of nagging criticism for years—for a life-time—feeling only that God has known the heart, while all sorts of bitter things have been said, and reports have been circulated, and false impressions made, without ever a word of answer, or refutation, or reply, until the silence of death and the grave forbids forever any word of explanation or forgiveness? Then when it is all over, and it is too late to call any dear one back whom we have persistently misunderstood, who would want to bear for the rest of life that load of remorse which cries out "Father! Mother! Brother! Sister! I have sinned, I have sinned all my life against Heaven and before thee, and am no more worthy to be called thy son—thy brother!"

A fellow-struggler with you against sin, and the chain of sin, I beg you to pray God that He will take this evil out of you. Don't be on the lookout for these Mordecais at the gate; don't let the sight of them light the flames of jealousy. Oh do come out of yourself! Shatter the mirror in which you are accustomed to survey yourself. Remember there are other people, other views, other ways of living. Don't say that people misunderstand you if you fail, out in the broad world, to be treated in the sugar-coated way in which you are treated at home. Perhaps you don't truly understand yourself; perhaps you have no idea at all of how you appear to others! Jealousy means pride—it means selfishness, it means inordinate self-conceit, it means being first all the time, it means a blighted life and a miserable old age!

To every one of us, as to the first man and woman in Eden, God has given a choice. We can have one of two things, but we cannot have them both. The child standing before the store, with his penny in his hand and the coveted toy in the window, has not more truly the choice of keeping something and getting something, but not of keeping and getting them both, than have you and I in our choice of what we will take out of this life. In other words, you can have self or you can have power over others; you cannot have them both. If you carefully save your life here, no matter what you do, in the end you will be sure to lose it. If you freely lose it, depend upon it, at last you will be sure to find it. If you want to please yourself you can count up what you save, and all you have got, as Haman did, and yet all this will avail you nothing every time you see the one you are jealous of, sitting where you ought to be. But if you cast these demons out; if you tumble them out of you with a resolute will—Jealousy, Selfishness, Self-conceit—if you forget yourself, and throw overboard forever, as Jonah was launched from the ship, this thought of always, at all times, and in all places being first, a whole new world of life and power will open before you. God will give you command over your fellows. God will give you largeness of spirit. God will set your feet in a large room, where there will be room enough to swing a wider influence abroad for Him; and you will indeed be following in the steps of Him who said of Himself, "I am among you as one that serveth," and of whom the apostles said, "He came not to be ministered unto, but to minister, and to give His life a ransom for many."

GROWTH OF THE EPISCOPAL CHURCH.

The *Evangelist* recently called attention to the growth of the Episcopal Church as being one of the most remarkable things in this century. This may be said to be true not only of the Episcopal Church in this country, but throughout the world, for it is comparatively a short time since the mother Church in England began her great missionary enterprises, which have since girdled the whole earth with a string of dioceses and placed a bishop at the door of every heathen land. It is only a half century, lacking two years, since the first Episcopal bishop in the State of New York died. In his time the diocese was coterminous with the State. Where there was then but one diocese there are now five. At that time there were but thirteen bishops in the American Church; now there are sixty-three.

There are now forty-eight dioceses in the United States and thirteen missionary districts, including some in Africa, China, and Japan. Almost every diocese has it hospital, its theological school, and means for caring for disabled clergy. There are in the United States 189 societies and institutions under the control of the Episcopal Church. Of this number 87 are charitable, 88 educational, and 14 societies for publication of various works. Besides the regular clergy, there are 786 lay-readers. The Episcopal Church in Canada also shows wonderful growth. A little over eighty years ago Canada formed one diocese of the Church of England, when there was one bishop. There are now fourteen, and their dioceses cover the whole of British America.

This is the only Church (*i. e.*, in Canada) which reports an increase in the number of candidates for the ministry. In the neighboring republic of Mexico there has been a noteworthy revival. Many Romanists have broken loose from their Church, organized parishes, gained possession of some important churches, established a seminary for training candidates for the ministry, adopted a form of government similar to that of the Episcopal Church, elected three men to be bishops, are compiling a liturgy, and awaiting the consecration of their bishops by the bishops of the Episcopal Church in the United States.

The Church of England now numbers one hundred and twenty-four bishops, and is growing at a rapid rate. One of the leading denominational papers in this country recently made the statement that in the last forty years, notwithstanding the outcry against the Church of England on account of those who had gone over to the Church of Rome, there had been only about 1,800 lost, whilst those who had come into the English Church from other denominations were in number about 18,000.

Since 1842 there have been created in England by the English Church 2,581 new parishes. In the past thirty years the Episcopalians of England have expended in church building of all description the enormous sum of about $200,000,000. As to the cause of education the *Wesleyan Watchman*, an English Methodist paper, says: "In these columns it was always maintained that the position of the Church of England in regard to day-school education was far too commanding and deeply founded to be shaken by any development of school-board education. . . . We confess, however, that the scale of augmentation and advance in the day-school system of the Church of England has proved to be even greater than we could have anticipated. . . . It is an amazing fact that the net increase in the accommodations provided in the Church of England day-school during the past seven years has exceeded 800,000."

When we add that the amount of voluntary contributions on behalf of day-schools in the Church of England has risen from £329,846 (about $1,600,000) in 1870 to £620,034 (about $3,000,000) in 1877, it will be seen how practical and how well sustained that enthusiasm has been throughout the period. At the Lambeth Conference of last summer communications were received from Christians in Portugal who were seeking for a reformation of their Church on the model of the primitive Church. Communications were received also from the Old Catholic bishops in Germany and Switzerland. One English church is now supporting several candidates who are preparing for the ministry of the Old Catholic Church, and the famous French preacher, Father Hyacinthe, has placed himself under the direction of the English bishops, who will therefore hereafter direct the reformation in France.—*Auburn Advertiser.*

THE NEEDS OF AGED AND INFIRM CLERGYMEN.

BY A CLERGYMAN'S DAUGHTER.

"One hundred disabled clergymen, or families of deceased clergymen, to whom the modicum of one hundred dollars, or fifty dollars, or twenty-five dollars, would be of great moment"

Rather a gloomy picture for clergymen's families at the Christmas and New Year's season. I used to think, being taught so by my father, that when a clergyman was faithful through all his life, somehow in his old age and infirmities, neither he nor his would want—that "the Lord would provide." And we have all, in this clergyman's family, worked and labored in that belief and hope. A long time ago I cheerfully wrought out in silken letters that beautiful sentence, and framed and hung it in pleasant hope and faith in our family living-room. But lately, since Bishop Lay's discovery of needy clergymen and their families, the letters have not been so pleasant to my sight, have turned themselves almost into mockery. After long and deep thought and study and prayer, however, they have come out fresh again, except that now they say, "The Lord has provided, but the Church does not distribute." For I see it stated that the Church has received and expended over six millions of dollars during the last year for various purposes.

So you see the Lord has provided means enough, but still her aged, faithful, and disabled clergy cry for bread. And I suppose that this condition of things is now before most clergymen's families. In all secular societies something like suitable provision is made for faithful members in their day of want. The disabled clergy of the Episcopal Church, except the few that are wealthy, must look forward to being beggars. I do not wonder that our bishops have to make so constant appeals for candidates for the ministry. How can young men, who can see how the clergy are treated, be encouraged to enter the ranks? How can God bless a Church which so greatly neglects its workers? Read what is written in the ninth chapter of the First Epistle to the Corinthians, where St. Paul speaks of the support of the ministry, and says, "Does God care for oxen?" and does He not care for the support of His ministers? And read in the third chapter of Malachi, where God charges the people with robbing Him, because they did not provide 'meat" in His house for His ministers.

I have taken upon me to write this because clergymen will not speak for themselves. They will suffer and die first. And surely there can be no harm in a communication like this. After Bishop Lay's letter I looked to see such an outpouring of interest in this blessed cause as was awakened in the North for the people of the suffering South. I looked to see letters from clergy and laity, with such relief as would wipe out this disgrace. But the subject seems to be quietly passing by; and I believe that if the whole Church does not awaken to her duty, there will soon be left no ministry to support.

*SHORT SAYINGS ON SEVERAL SUBJECTS.**

In respect to matters of moral duty, the State has a right to legislate as well as the Church.

As to these matters, however, the Church may require more than the State requires: then there is no conflict.

Christian duty then requires that we do not make the law of the State the rule of our action, but the law of the Church.

In the civil laws about marriage, the State permits much which the Church does not permit.

A marriage may be lawful under State law, but unlawful under Church law.

We do not disobey the law of the State by refraining from a marriage which it allows, but which the Church does not allow.

If the law of the State permit the remarriage of one who has divorced his wife, on grounds which the Church, in harmony with the law of God, does not recognize, a Christian does not break the law of the State if he refuse to avail himself of that permission.

But if he avail himself of that permission, he breaks the law of the Church and of God.

In like manner, marriage within certain degrees of near kindred, although not forbidden by the State, may be forbidden by the law of the Church administering and interpreting the law of God.

Here the Christian is bound to make the law of the Church his guide: but thus he does not break the law of the State.

If the law of the State should require him to break a marriage which was according to the law of the Church in harmony with the Word of God, he would be bound to decline obedience.

* From the Rev. Dr. Seabury's Manual for Choristers.

In matters of moral duty, it is to be expected that the Church should require more than the State requires.

The State requires an obedience to the moral law of God, but only so far as that law affects the relations of men with each other in society.

The State has no commission to govern or train the souls of men with a view to their eternal salvation.

This commission belongs to the Church.

The State has a right to educate its citizens in morality as well as in letters, so far as such an education is necessary to the preservation of good order in society.

The State has a right to prevent crime by teaching, as well as to punish crime by condemning.

The State has no commission to determine what the faith is, nor to teach it.

The State has a right to aid the Church in teaching the faith; and if it knew which the Church was, it would be its duty to give this aid.

But while the Church is divided into factions the State cannot be expected to know this, and should not assume to determine.

It is the part of wisdom for the State to keep to its own province, and to teach that which is necessary for the maintenance of the external order and prosperity of the community.

But no Christian should ever be satisfied with such teaching for himself, or those for whose education he is responsible.

A man may be sinful in the sight of God, and yet do nothing that hinders the outward order and prosperity of society.

To prevent this sinfulness, and to train men in the fear and love of God, is the object of the education of the Church.

Be careful to live and die in the unity of the Church.

There is but one Church. God made it. No man or set of men can make another. But men have sadly corrupted and divided that one.

Christ made this Church catholic, or universal; and commissioned His apostles, and their successors in office, to spread it over the world, and bring all men to His faith and sacraments.

The bishops, succeeding the apostles in their office, continued their work; and the one Church was planted in different countries: each bishop having the exclusive oversight of all the priests, deacons, and people in his diocese; all the bishops communicating together in the faith and sacraments of Christ.

To be a member of the Church in any diocese is to be a member of the Church Catholic, and to have the right of membership in the Church of every diocese.

If there were no divisions in the Church this right would be recognized, and a member in any diocese might go to the communion of the Church in any part of the world.

Unhappily, the Church is full of divisions. Still there is but one Church, composed of all who are baptized into the faith of Christ.

Those who teach these members of Christ a faith inconsistent with His faith; or mutilate His sacraments; or reject the ministry of His appointment, preferring one of their own, depart from the unity of the Church and cause divisions.

It is better, if need be, that we should seem uncharitable, than that we should be uncharitable.

CHILDREN'S DEPARTMENT.

A STORY ABOUT A SWALLOW.

BY C. H. G.

Sometimes children are cruel to animals; but we hope that this often proceeds from thoughtlessness, and not from a delight in causing pain. Birds have often suffered from thoughtless curiosity, because people hardly knew the benefits which these little creatures conferred upon man; but of late years it has become more evident that little birds are the friends of the farmer by preserving his fruit and grain from the attacks of insects, and in consequence people are now more than ever disposed to protect the pretty creatures that enliven our woods with their song.

Perhaps there is no bird more familiar to us all than the swallow, or the martin, as one variety is sometimes called, because this little creature seems to like the neighborhood of man; it builds its nests on our houses or barns, it is easily domesticated, and becomes at times quite tame. It cannot, however, bear our cold winters, and in the autumn it leaves us for a warmer climate; but it does so with the intention of returning again after the cruel winter is passed; and therefore the appearance of the swallow is always a joyful sight, for it tells us the winter has really gone, and that bright spring is returning with its blossoms and flowers.

This little bird seems to have a strong attachment to places, and, with its wonderful instinct, will find its way back, year after year, to the same house or barn, and occupy the same nest it had before. On this account the swallow becomes almost a member of the family, and is often cherished and protected as such. I am going to tell you a story of the happiness caused once to a Spanish family by one of these birds.

A good many years ago you must know that the Mediterranean Sea was much frequented by pirates or corsairs from Morocco, Algiers, and Barbary, who made it very dangerous to travel thereon; for not only they plundered the cargoes of vessels which they captured, but the unfortunate crews and passengers were carried off and sold as slaves to the Moors, where, as Christians, they suffered all kinds of misery from their cruel Mohammedan masters. Sometimes it was long before their families were able to ascertain what had become of these unfortunate captives, and then they were able to release them only by sending large sums of money to buy back their freedom.

This was what had happened to Don Ramon Cevallos, a rich and respectable merchant of Murcia, who, in a voyage from Carthagena in Spain to a port in Italy, was captured by an Algerine corsair, and, after being stripped of all his property, was sold at Algiers to a rich Moor of the country. This man had an *alqueria*, or country-seat, about four leagues from the town; and here the unfortunate merchant, in company with many other Christian slaves, was forced to do work of the hardest kind in the fields. His cruel master, for some reason or other, would not allow him to write and inform his family of his fate, so that they might take measures to redeem him. At last he even forbade him to mention the subject of ransom to him.

Meanwhile Doña Rosalia, the wife of Don Ramon, and her two sons of twelve and ten years, were in the greatest affliction at the news of his capture. For a whole year they kept on hoping to hear from him, so that they might know where to send the money for his ransom, but no news of any kind came. Two years passed, and then eight more had gone, and yet, in all these long ten years, they had never been able to get the slightest intelligence of the place where he might be found. The sons at last became persuaded their poor father had perished; but their brave mother did not quite lose hope; she would say, "I am convinced your father is still alive, and that you will see him again one of these days, though, perhaps, I may not live to do so."

It was the 7th of May, the tenth anniversary of the day on which Don Ramon had been captured, and Doña Rosalia and her sons were sadly commemorating the day at home, when their servant came in and said:

"Excuse me, Señora, if I interrupt you, but a lad from Huerta (a little town close by) has come in and says he must speak with you about something important."

The poor wife, as if conscious of good news, ordered the lad to be admitted, and the girl presently returned with a boy of about twelve years of age, dark in complexion, as Spanish children generally are, bright and intelligent.

"Are you, Señora," said he, "the wife of Don Ramon Cevallos, and are these his sons?"

"Yes," they all answered with emotion.

"Very well, Señora," replied the boy very joyously, "you must know that I live with my parents and five brothers in a little cottage about half a league from here, at Huerta. In this cottage, on the roof, not much higher than my head, a swallow comes every spring to build its nest; there it stays among us till September, like one of the family, when it goes away and does not return till the winter is past.

"This morning, while alone in the cottage and watching the swallow on its nest, I noticed that it had a tiny cord around its neck. It is so tame and familiar with us all that I had no difficulty in reaching it, and on taking it in my hand, I found that there was a delicate cord of hair, from which was hanging something like a scapulary or small locket, and this was kept in its place by another little cord which passed round the body, but in such a manner as not to interfere with the bird's flying. Very carefully, so as not to hurt the little creature, I took off the collar, and with the scissors undid one side of this scapulary, where I found a small piece of paper all written over with very small characters. Seeing that it was directed to the wife and sons of Don Ramon Cevallos of Murcia I replaced it on the bird's neck and came as soon as I could get away to find you."

"Merciful God!" exclaimed Doña Rosalia, "continue, what did you do with the bird?"

"Here," said he, "you have the little messenger," and he drew from his bosom the swallow, which he placed in Doña Rosalia's hands, so that she might be the first to read the contents of the paper; it was to this effect:

"In the name of the true God of Christians I beg the one into whose hands this paper may fall to seek in the city of Murcia for the wife or sons of Don Ramon Cevallos, a former merchant of that town, and tell them that this unfortunate man has been ten years in the bitterest slavery. His master, Majamet Assan, a rich proprietor of Morocco, has him at his country place of Alcazaba, and will not allow him to be ransomed unless he is claimed by the Cadi of the city. May the holy virgin guide the flight of my messenger."

You can easily imagine the joy of this Spanish family on thus ascertaining that Don Ramon was still alive, and where and how he was to be found. The boy who had brought them the swallow, the messenger of good news, was apparently as glad as they were; and you may be sure that Doña Rosalia and her sons did not fail to reward him handsomely. The elder son started off as soon as possible with the documents and money necessary to redeem his unfortunate father from his bitter slavery, which was happily accomplished in due time; and thus this affectionate husband and father was at last restored to the family from which he had been cruelly separated for so many years, and all by the means of a poor little swallow. This shows us what insignificant instruments are chosen sometimes to bring about the purposes of God.

ANOTHER ADVENTURE.

IN the early winter—do you remember, children?—I told you a little something about Careless Polly Ricker and her little brother Jamie, and only to-day I've heard of another adventure of hers, which perhaps you'd like to know about. Polly is a capital girl, after all; and away down in her heart she never *means* to do anything out of the way, and I'd like to have you think as much of her as I do.

All this that I am going to tell you about happened in the warm July weather. Do you remember that? And how, when the long, breathless, baking days were nearly over, little clouds were very apt to rise off in the west, that grew into large ones, that grew larger still, were very black and heavy until thunder-storms burst over our heads, the rain came down, the air grew fresh, the leaves' faces were washed, and the flowers stood up straight again when the shower was over?

It was one of those very warm afternoons when the whole air seemed quite too heavy to hold itself up, and even the leaves on the aspen-trees hadn't breath enough left to quiver. The children, Polly and Jamie, were quite too warm to eat, they thought, and were looking very discontentedly at the bowls of bread and milk standing ready for their supper on the nursery table, when their mother suggested that perhaps it would taste a great deal better if they were to take it out and sit in the rose-window while they ate it.

Now, when I say rose window, you'll wonder how any child, even as reckless a one as Careless Polly, could climb up in a rose-window and find a comfortable place, after she got up there, in which to eat her supper; still more, how her mother could suggest such a thing! But you're thinking all the time of the beautiful stained-glass windows, round and separated into petals shaped like those of

the roses from which they take their name. High up on the walls of churches those windows are, and how many times has your little neck been twisted to watch the sunlight coming through them, or to watch the dancing colors broken against the stone pillars or streaming over the heads of the people all about you. But Polly's rose-window is quite a different affair. Just a plain, square window, with long sashes that open outward, with a very broad stone sill in front of it, and a long step that leads right down upon the lawn.

This window takes its name from the beautiful red and pink roses that climb up on each side of it, twine themselves into a great wreath over the top, and even try to shake hands across the front of it, just where people want to go in and out.

This was a favorite nook of the children's. An old doll of Polly's lurked in the trellis, and some of Jamie's carefully cared for picture-books were hidden away in a safe corner behind the blinds.

The bread and milk tasted a great deal better here, the children found, and the carefully measured spoonfuls disappeared quite rapidly. They had a funny fashion of eating bread and milk. I wonder if any of you children ever do it in the same way? Neither of them liked the soft part of the bread very well, and both were very fond of the crust—in milk; and as there is always a great deal more soft than crust on any slice of bread, Polly had made this rule, that three spoonfuls of soft bread were to be eaten, then one of crust, and so on through the whole bowl. This rule was strictly obeyed, and even to-night, in the hot air, when Polly's spoon moved languidly, and her eyes were "miles away" while she thought of something, she remembered it, and carefully took six spoonfuls of soft running, when by mistake she had taken two of crust.

"Jamie," she said at last, "you've seen rainbows?"

"Lots and lots," Jamie assured her.

"Well, what do you think Sarah, the cook, says?"

Jamie was quite too uncertain to commit himself, so he held his spoon in the air and waited.

"She says that on the end of the rainbow hangs a pot of money, and that anybody can have it for all their own selves if they go to the end of the rainbow, where it comes down to the ground, and take it off from the rainbow, you know." Polly went on (waving her spoon in an easy manner, as if she were saying "Pick up a pin, you know.") "What would we do if we had a pot of money, Jamie?"

"Buy a white pony," answered Jamie promptly.

"But that's only one thing; and there'd be lots of money after we'd bought the pony. Let me see; I'd get sister that blue silk dress with the great long train that she wants so much, and something beautiful for mamma. Jack should have all the books he wants, and I'd give everybody I love the thing they want most!" cried generous Polly, quite forgetting her own wishes in looking out for other people.

"I wish we *could* find so much money," Jamie said gravely, his spoon chasing the last bit of crust around the bowl.

Just then there came a low grumble and rumble away off in the west, where a great black cloud was rising; a hot breeze stirred the tree-tops, and turned the horse-chestnut leaves back until they showed their white linings; then a faint yellow gleam ran along

"LOTS AND LOTS."

the edge of the black cloud, and again came the rumble and the roar, a little louder this time.

"It's going to rain," said Polly, looking at the gathering cloud wisely. "It's going to be a thunder-storm, and there'll be a rainbow after it, I guess. Let's watch, and, if we see one after the storm's over, why can't we go and get the money? The end is very near; don't you know it almost always hangs down over papa's lower meadow, and if we looked in the field beyond I *know* we'd find the end and the iron pot of money hanging to it."

AGAINST HER DAMP SHOULDER.

Jamie was very much charmed at this proposal. Visions of white ponies—with gay, red morocco reins, and stirrups—danced before his eyes; and the bowls of milk were quickly finished, when the children ran off to the nursery, to sit as near a window as nurse would allow them, and watch for the rainbow.

By and by, sure enough, it came; the clouds parted, a broad sun-ray stole across the world; the rain came down in gentle drops; the thunder growled and muttered to itself in an undertone, away off in the north, and across the eastern heavens sprang the wonderful arch; God's own promise was written again in violet, green, and crimson over the sky.

The children were all ready for their journey with the first sun-gleam, and, with an uneasy feeling that it was just as well if no one saw them, slipped out of the side door when all the family were in the dining-room, and scudding across the garden as fast as Jamie's short legs would allow, hurried into the lane leading to the meadow.

Sure enough, the beautiful rainbow was hanging over the meadow, only to-day the lower end seemed to touch the ground just over a low hill in the field beyond, nearly half a mile away.

"It's further off to-night, Jamie," Polly admitted sorrowfully; "but I guess, if we hurry we can get there before dark. We'll *have* to hurry though, or somebody 'll get it first, and then how sorry we'd be!"

The grass was wet enough after the heavy shower; long brambles and briars caught hold of the children with their sharp fingers and tried to hold them, but they slipped away, and stumbled on.

Polly's pretty summer dress was wet and draggled nearly to her waist, her stockings were splashed and stained in a very few moments, while Jamie's condition was still more forlorn even, for the briars scratched his bare legs, the water filled his dainty shoes, and made them *so* heavy to hurry in; and worst of all, the rainbow was fading, slowly but surely, right before their eyes.

"Do hurry, Jamie!" Polly said impatiently, jerking the little fat hand clasped in hers rather roughly. "Have you forgotten the white pony?"

"No," said Jamie, breaking into a little trot, while his breath came short and quick.

"Or the house we're going to build for papa?"

"I'm remembering all the time," the little boy gasped.

"And Jack's books, and—oh, it *is* a pretty hard hill to climb, isn't it dear? There, don't cry another single bit. Sister 'll carry you."

For the little boy had stubbed one of his poor unfortunate toes, fallen down on his face in the wet grass among the stones, and, forgetting all his dignity and manliness in his misery, had begun to cry.

Polly soothed and comforted, wiped the wet eyes, and finally lifting him in her arms, tried to stagger up the hill with her heavy burden. But it was no easy matter she found, and when they reached the top, the place where they had hoped to look over and see with their own eyes the wonderful pot of money, Polly found to her horror that the rainbow had faded quite away. The clouds were gathering thick and dark again, and, strain her eyes much as she would, nowhere

could she see in the long field in front of her anything that looked at all like a pot of money. Worst of all, it was getting dark fast, though Polly in her distress never thought of that, or of the long miles of up hill and down dale that lay between them and home.

"What's the matter, Polly?" said Jamie, twisting his neck to find out what she was surprised about. "It isn't much further, is it? I'm so tired! And will we have to have a ladder, a long one, to reach the end of the rainbow? What *is* the matter, Polly?"

For Polly was crying—yes, really crying! Great round tears were running down her flushed cheeks and dropping off her chin, while she stared blankly at the place where the rainbow ought to have been and was not.

Where *could* it have gone? Where was it? Some one else must have got the money, and what would mamma say if they came home empty-handed after such a tramp? It would have been all very well—Polly was sure of that—and no one would have minded at all draggled dress and wet feet if they could only have brought home the wonderful pot, and promised beautiful presents to every one. But now what would her mother say? What would they all say to her for leading Jamie off?

Polly was quite overcome, and sank down on a stone, miserable enough, to sob away her unhappiness in the folds of her damp pocket-handkerchief.

A drop of water on her hand, another, and then several following very rapidly, made her raise her head, to see that it was growing dark very rapidly, had begun to rain again, and that Jamie, with a very red face and pouting lips, was eyeing her scornfully.

"You're a bad, horrid girl!" he said at last, slowly and distinctly, as he always spoke, as she raised her head. "The rainbow's gone away. There isn't any end to it, nor any money. I'll never believe what you say again, Polly Ricker, never!"

Then Jamie, like the King of France who, with his forty thousand men, climbed up a hill, turned on his heel, and then went down again.

Stumbling on alone in the gathering darkness, tired enough and footsore with his long tramp, turning a deaf ear to all Polly's tearful excuses and pleas for forgiveness, baby Jamie tramped on in the fast-falling rain, his small face set and stern in his determination of never speaking to Polly again, and his small legs making their way towards home to the best of their knowledge.

But a weary way it was, and before very long the lightning flashes came again, brighter and faster each one than the one that had gone before, it seemed to the two children, till the baby's heart failed him and he called in a quivering voice, "Polly, where are you?"

"Here, dear," came humbly from close behind him.

"Oh, Polly, it's so dark! We'll never get home. We'll never see mamma again. I'm so afraid!" And here the little man's courage quite gave out, and with a roar, long and loud, he cast himself into Polly's arms, forgetting all his wrongs.

Poor Polly was frightened enough herself at the terrible thunder and the sharp lightning that darted from one side of the heavens to the other so quickly; but what were *her* fears when Jamie needed comforting? Just nothing at all. So, holding him tight in her arms, she knelt down in the shelter of a blackberry bush, and hiding his face against her damp shoulder, in her fright Polly began to sing. She had a beautiful voice, clear and loud as a thrush's note, and through the pouring rain, between the claps of thunder, she sang:

"O God, our help in ages past,
Our strength in years to come,
Our refuge from the stormy blast,
And our eternal home."

It is Polly's favorite hymn, and over and over again she sang the verses, until Jamie's frightened sobs had ceased, and the queer jumping lights that, like jack-o'-lanterns, had been flitting about in the lower field, gathered in a great bobbing bunch and came hurrying towards the voice, while something raced on ahead—something very black and curly, that came through the wet grass with a soft rush and leaping, that bounced and barked and called out as plainly as any clever dog possibly could, "Here they are! here they are!" and would certainly have wagged his very energetic tail off in his delight if it had not been fastened on so very firmly.

The children's great friend, Major, the Newfoundland, who had been out in all the storm searching for them, and who had been first to recognize Polly's voice, and set the rest at ease with his joyous barking; for close behind, papa himself, Jack, and the tall young gentleman from across the way, of whom Polly stood very much in awe, and who frequently called her a "Tom-boy," hurried up, and then followed a great rejoicing. The two tired children were nearly smothered in shawls and carried to the house, without a word of blame being spoken to Polly, though she knew that they knew that she was at the bottom of it all.

Indeed, no one spoke at all after the very first, until, just as they had reached the gate and Jack had shouted the welcome news to the anxious group on the piazza, Jamie said, very slowly, as usual,

"We went out to look for a pot of gold money on the rainbow, papa, but we didn't find it. But I've got a gold *sister*, and that's Polly."

And he thinks so yet.

PRESENTATION OF THE OFFERINGS FOR THE CHURCHMAN COT IN ST. LUKE'S HOSPITAL, CHICAGO.

Thursday, January 30th, was the day appointed by Bishop McLaren for the offering on the altar of St. Luke's Hospital, Chicago, the three thousand dollars contributed through the columns of THE CHURCHMAN for the endowment of a cot to be called "The Churchman Cot." At 10:30, the hour named, the pretty chapel of the hospital was crowded with the friends of St. Luke's, glad to take part in the joyous ceremony. The service was the Holy Communion. At the proper time the bishop made the following address:

I have been requested by the Editor of THE CHURCHMAN to place upon this altar, as a eucharistic offering, the sum of three thousand and four dollars and nine cents, being the gift of a large number of children made in response to the appeals of that paper for the purpose of endowing a cot in the children's ward of this hospital. I shall perform this duty with sincere pleasure, and with devout gratitude to God for such substantial tokens of His favor. My immediate relation to this money will cease when I hand it to the trustees. I trust they will exercise special care in investing so sacred a fund.

Two or three thoughts suggest themselves in connection with this interesting event.

The financial problem is one that presses upon our minds with great emphasis. Parishes, missions, and institutions feel the strain keenly, and never more so than at this very time. How shall the ordained clergy, who have given up secular pursuits the better to serve God and their fellow men, be supported and relieved from worldly care and anxiety? How shall our hospitals and homes and other agencies for the relief of the suffering and the poor be provided with adequate means? Answers many occur to as many minds. But does not this golden offering teach us the importance of small gifts, so often overlooked? The little rills make the great river. I once asked a priest of the Church of Rome how he could build so grand a church, his parish being manifestly composed of very poor people. His reply was, "All, from the very youngest, give something, and they continue to give so much—be it twenty-five cents or twenty-five dollars per annum—until the sum total is raised; and the small gifts realize more to us than the large ones do." The small sums sent to THE CHURCHMAN from children in all parts of our land during two years past have amounted to $10,000. Why should not every diocese and parish adopt this principle of putting honor upon the mites? It may require a little machinery and a vast deal of systematic, and perhaps vexatious, painstaking, but the result will justify the labor and the trouble. Systematic giving by all, under constraint of Christian love, would afford us all the means needed for the various departments of Church work. It may be that the method will be fully exemplified only when this generation of children who are receiving proper training have arrived at maturity, and begun to bear the heat and burden of the day.

I am impressed by this unique and significant offering with the thought that so golden a result would scarcely have attended a similar appeal to any other class than the children. Not in vain did wan hands of little sufferers here in St. Luke's stretch forth, and trembling voices plaintively appeal for help. In a thousand homes the tender sympathies of childhood were touched. Fresh young hearts, that have not lost the beautiful spontaneity of natural affection, warmed with the purpose to respond, even though it should prove necessary to forego some pleasure, or resign some privilege, or surrender some acquired treasure. How beautiful are these traits of our nature as exhibited in childhood's happy years! And what is the task laid upon us as disciples struggling upward to a nobler and purer life but this: to strive if haply we may regain the child-like heart? "Except ye be converted and become as little children ye shall not enter into the kingdom." To be self-forgetful as they, to be tenderly responsive to the cry for help as they, to be free from the cold calculations of self-interest as they, to be unsuspicious and trustful and happy in making others happy as they—this is to have made good progress towards that style of character which the sacred Scriptures term holiness, without which no man shall see the Lord.

Many of these dollars, which are to become part of our offering to-day, represent little children who have gone to the land that is very far off, to gaze on the King in His beauty. Their works do follow them. Their hands will soothe the little sufferers here.

From that softer light than ever yet has fallen on earth or sea, from the glory of the paradise in which they now abide, their lips will utter words of peace to the weary.

Let us be encouraged, dear friends, to press forward with our work here in St. Luke's. Sometimes I dream of great development in the line of our humanitarian efforts in Chicago. The waking reality is not far distant. Practical beneficence is the true *articulus stantis vel cadentis ecclesiae.* Christian zeal without the cup of water in its hand is a mockery. But let us not forget that the cup must first be filled from the fountain of love. The Bishop of Derry beautifully says, "Every battle-field, and hospital, and mission, and crowded city, bears witness that tears shed beneath the Cross, as the Christ-ideal melts into the soul, are the rains which quicken the harvests of human charity."

The Rev. Dr. Locke, president of the hospital, then stated that besides the $3,000 some money was needed for the purchase of the cot, blankets, sheets, etc.; $16.25 remained from THE CHURCHMAN fund above the $3,000. The offertory that morning would be added to that for those purposes. Some sixteen dollars more were contributed, and then Dr. Locke presented the whole sum in gold to the bishop, with these words:

Rt. Rev. and Dear Sir: It gives me heartfelt pleasure to put into your hands for presentation on the altar of God, that it may be consecrated to its sacred uses, these three thousand and thirty-two dollars. One peculiar charm attaches to it. It is the gift of children from almost every diocese in our country. It is a beautiful emblem of our common brotherhood, and it is, as you have said, a wonderful example of the mighty power of small donations accumulated through a long space of time. We have another cot nearly ready. Only $230 are lacking to make up that $3,000; that also has been the work of children, and thus we have now $6,000 added to our endowment fund, raising it to nearly $20,000. God grant that it may soon be $100,000. The trustees of the hospital, through me, wish heartily to thank THE CHURCHMAN for its kindly aid, and all the contributors to the cot, and to pray the blessing of God upon them all. May we ask your constant prayers, right reverend father, and yours who are here gathered; for this is a work of faith, and lives only by watching and praying.

The whole congregation rose and joined in the singing of the Doxology, while the bishop humbly presented the golden gift upon the altar. The bishop, assisted by the chaplain, the Rev. Wm. E. Phillips, then proceeded with the Office of the Holy Communion. A large number communed. There were present of the clergy, besides those named, the Rev. Frank Fleetwood and the Rev. J. H. Knowles. A large number of the patients were also able to witness the beautiful and touching ceremony.

THE CROW AND THE FOX.

A Paraphrase.

BY LYDIA LEIGH.

Sir Crow, perched aloft on an oak, sat at ease,
Holding fast in his beak a fine, odorous cheese,
On which he his hunger meant soon to appease.

That way there came running, of rascals the chief,
Sir Fox (known to all for an impudent thief),
Who straight, with a cunning, almost past belief,
Laid a scheme in the depths of his cool, scheming brain
By which he the cheese for himself should obtain;
So he said to the bird, who was silly and vain:

"Good-morning, Sir Crow! On my soul, a fine bird!"
And then smiling sweetly: "Dear sir, 'tis absurd
For you to sit there speaking never a word!

"If your voice does but match with your soft, glossy coat,
On you, as the phœnix, I ever shall dote!
So pray, dear Sir Crow, do just sing me a note."

Wild with joy at such words the bird could not refrain
From showing his voice; further praise to obtain,
Wide he opened his mouth, and poured forth his hoarse strain.

To his utter dismay the cheese dropped to the ground;
Fox seizing it, said: "My good sir, 'tis e'er found
That flatterers live off the fools that abound!

"A lesson you've learned worth the cheese, and much more;
So good-by;" then ran off leaving Crow to deplore
The folly which cost him the whole of his store,
And vowing that rascal should cheat him no more!

PARAGRAPHS.

MARCUS WARD & Co. have started a new description of "Fanciful Cards," which are to serve the purpose of reminding gentlemen of short memories in regard to borrowed books or umbrellas, and ladies of letters left unanswered.

La Gazette des Campagnes says that an efficient means of destroying the phylloxera has been discovered and has obtained a great success. Lime-milk is applied to the branches and heads of the vine during the winter, and by means of this process the egg, which is the real germ of this insect, is destroyed.

THE Government of Uri propose to perpetrate an act of vandalism which ought, says the London *Times* correspondent, to be prevented. They have resolved to pull down William Tell's chapel, on the Lake of Lucerne, and, not content with the demolition of this interesting and romantic, if not precisely historic, building, they have also refused permission to the Lurcernese Artistic Society to detach the paintings on the walls in order that they may be placed in the Museum of Lucerne. The French artist M. Meissonnier has expressed the opinion that these paintings possess a high artistic as well as historic value, and it is to be hoped that the rulers of Uri may even yet be prevailed upon to reconsider their incomprehensible resolution to destroy all trace of so interesting a relic, around which are intertwined so many of the poetic and legendary associations of the forest cantons.

THE case of young Mortara, which some twenty-five years ago attracted so large a degree of public attention, may not have been forgotten. Mortara, who belonged to an Israelite family, had been secretly baptized by a maidservant, and grave difficulties having afterwards arisen between him and his family, the pope, Pius IX., took him under his immediate protection. The London *Post* says that he is now canon of the cathedral of San Giovanni in Laterano, and he has been residing for some years past in France, in the Diocese of St. Die. He is one of the four regular prebendaries who officiate at the sanctuary of Mattincourt, a well-known place of pilgrimage.

A CORRESPONDENT of the *Kentish Observer* writes to that journal: In the present age of religious tolerance and high price of labor the following may not be uninteresting. It is extracted from an old magazine, and is an authentic copy of a document of the date: "Account of the hanging and parboiling of Friar Stone at Canterbury in 1539. Paid for half a tod of timber to make a pair of gallows for to hang Friar Stone, 2*s.* 6*d.*; to a carpenter for making the same gallows and the dray, 1*s.* 4*d.*; to a laborer that digged the holes, 3*d.*; other expenses of setting up the same, and carriage of the timber from Stablegate to the dungeon, 1*s.*; for a hurdle, 6*d.*; for a load of wood, and for a horse to draw him to the dungeon, 2*s.* 3*d.*; paid two men that sat at the kettle and parboiled him, 1*s.*; to three men that carried his quarters to the gates and sat them up, 1*s.*; for halters to hang him, and Sandwich cord, and for screws, 1*s.*; for a woman that scowered the kettle, 2*d.*; to him that did execution, 3*s.* 8*d.*; total, 14*s.* 8*d.*"

A WRITER in the Springfield (Mass.) *Republican* says: One who has not been accustomed to preserve short articles, poems and anecdotes, and the like, in a scrap-book, cannot possibly realize the entertainment it affords to turn over the familiar pages in after years. Here a piece of poetry meets the eye, which would have long since been lost had it not been for this convenient receptacle, and on the next page there is a witty anecdote which makes you laugh heartily, although it may be for the tenth time. Next comes a valuable recipe, which had quite slipped from your mind, and perhaps it is found just in time to answer your purpose. And there is a sweet little story which had cheered and encouraged you when heavily ladened with life's pressing cares. Indeed, you can hardly turn a single page without finding something to interest and amuse you. So let us hoard up with care the precious gems of thought which sparkle along the wayside, and see at the end of the year what a rich treasure we possess.

THE *Rural New Yorker* thus summarizes the report of the Department of Agriculture regarding the great crops of last year: According to the report, the corn crop of 1878 is some 30,000,000 bushels larger than that of 1877. The oat crop is somewhat in excess of that of 1877, making it the largest ever raised in this country. The average yield per acre is, however, less than in 1877, and the quality in most of the States is inferior. There is no material change in the barley crop from 1877, except that California increased her acreage from 450,000 to 650,000 acres, and almost doubled her yield per acre. The total product for the year will be in round numbers 42,000,000 bushels against 34,500,000 bushels in 1877. The rye crop is about one sixth larger than in 1877, but the quality of the crop is inferior in the New England (except Connecticut) and the Southern States, while in the States in the West, Northwest, and Pacific slope, it is superior, except in Illinois and Nebraska. The potato crop shows a large decline as compared with 1877, though the average area was about the same, the difference being less than one per cent. The average yield of the whole country will be 60 bushels per acre against 94 bushels in 1877, making a total product in round numbers of 124,000,000 bushels for 1878, against 170,000,000 in 1877. The hay crop is 20 per cent greater than last year.

A GREEN Yule does not alone make a fat churchyard, for the white Christmas of 1878, according to the *British Medical Journal*, was marked by a death-rate six per cent. higher than that of 1876, and four per cent. higher than that of 1877, when the weather was unseasonably mild. Dickens's writings generally, and especially his Christmas stories, are regarded as having largely stimulated and encouraged the superstition about Christmas weather.

THE Lichfield (Eng.) *Mercury* gives the following account of the late Bishop of Lichfield's "canal boat": The floating mission-house connected with the Lichfield Diocesan Barge Mission still lies at Lichheld. It consists of a chapel-cabin—a long room not unlike an elongated third-class railway car—a small cabin for the chaplain in the stern, a cabin for the bargemen, and a stable for the pony in the bows. The barge was almost finished before the late bishop's death, but the height of the roof, which prevented a safe passage under bridges, has necessitated expensive alterations. The windows have been made to drop like those of a railway carriage, the upper part of the cabin sides turn upward over the roof on costly copper hinges, and the roof itself descends a foot and a half, being raised again by the help of heavy iron weights suspended over pulleys. The chaplain, who is a married man, will for the present live at Fenton, sleeping, however, on board when on duty. The boat will probably be out of hand in a few days. Her alterations have cost over £200.

A BRAIN AND NERVE FOOD.—VITALIZED PHOSPHATES, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and *prevent* consumption. Physicians have prescribed 160,000 packages. F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

THE RAPID GROWTH IN POPULARITY OF MILK OF MAGNESIA as a remedy for sour stomach, heartburn, and gout, warrants the belief that it will eventually supersede, as it deserves to do, all other preparations of Magnesia. Sold by all Druggists.

A COUGH, COLD, OR SORE THROAT SHOULD not be neglected. *"Brown's Bronchial Troches"* are a simple remedy, and will generally give immediate relief. 25c. a box.

DEAFNESS RELIEVED—without pain. For particulars address VERRY & HARPER, Madison, Indiana.

THE Thirty-fourth Annual Statement of the Mutual Benefit Life Insurance Company of New Jersey is printed in another column. Including the market value of the securities held, the gross assets amount to nearly thirty-five millions of dollars, and the total surplus, reckoning according to the New York standard (4 1-2 per centum) for reserve, amounts to nearly six millions of dollars. Taking only the par valuation of its securities, it is shown that after deducting liabilities of every kind, including the dividends on the premiums of 1878, which are payable in 1879, there is a clear, unapportioned surplus of $921,075.48.

The New York office of the Company is at No. 137 Broadway. L. SPENCER GOBLE, State Agent.

THE Penn Mutual Life Insurance Company make an excellent showing in their Thirty-first Annual Report, advertised in another column. Their address is

THE PENN MUTUAL LIFE INS. CO., Philadelphia.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall St., New York.

Special Notices.

Indigestion, Dyspepsia, nervous prostration, and all forms of general debility relieved by taking **Mensmann's Peptonized Beef Tonic**, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contai s blood-making, force-generating, and life-sustaining proper ies; is invaluable in all enfeebled conditions, particularly if resul ing from pulmonary complaints. CASWELL, HAZARD & CO., Prop'rs, N.Y. Sold by druggists.

INSURANCE.

THIRTY-FIRST ANNUAL REPORT

OF THE

PENN MUTUAL LIFE INSURANCE CO.

OF PHILADELPHIA.

Net Assets, January 1, 1878		$6,018,470.61
RECEIPTS.		
Premium receipts	$1,144,668.53	
Interest receipts, etc	353,964 11	1,498,032.64
Total		$7,516,503.25
DISBURSEMENTS.		
Losses and endowments	$490,416.29	
Dividends to policy-holders	221,380.97	
Lapsed and surrendered policies, etc	246,941.09	
Commissions, salaries, medical fees, etc	154,746.20	
Taxes, legal expenses, advertising, etc	64 730.32	1,178,214.87
Net assets, January 1, 1879		$6,338,288.38
ASSETS.		
U. S. 5 and 6 per cent. bonds, Philadelphia and city loans, R. R. bonds, bank, and other stocks, worth $2,404,033 90, cost		$2,309,832.68
Mortgages, first liens on properties worth $5,725,000		2,380,622 17
Premium notes, secured by policies		693,492.70
Loans on collaterals, etc		313,867.36
Real estate owned by the Company, cost		441,476.05
Cash on hand and in Trust Companies		198,997.42
Net ledger assets, as above		$6,338,288.38
Net deferred and unreported premiums	$98,894.79	
Interest due and accrued	101,159.62	
Market value of stocks, etc, over cost	94,251.22	294,305.63
Gross assets, January 1, 1879		$6,632,594.01
LIABILITIES.		
Losses reported, but not due	$116,628.66	
Reserve, at 4 per cent., to reinsure risks	5,477,471.00	
Dividends on unreported policies, etc	59,266.50	$5,653,366.16
Surplus 4 per cent. basis		979,227.85
		$6,632,594.01
Surplus 4 1-2 per cent., Pennsylvania standard, estimated		$1,346,762.85
No. of policies in force		10,731
Amount at risk		$29,274,597.00

SAMUEL C. HUEY, President.

SAMUEL E. STOKES, Vice-President. H. S. STEPHENS, 2d Vice-President.

JAS. WEIR MASON, Actuary. HENRY AUSTIE, Secretary.

HENRY C. BROWN, Ass't Secretary.

ATLANTIC MUTUAL INS. CO., NEW YORK. OFFICE, 51 WALL ST. *Organized*, 1842. Insures against Marine and Inland Navigation Risks, and will issue Policies making Loss payable in England. Assets for the security of its Policies are more than TEN MILLION DOLLARS.

The profits of the Company revert to the assured, and are divided annually, upon the Premiums terminated during the year, Certificates for which are issued, bearing interest in accordance with its Charter.

J. D. JONES, President.
CHARLES DENNIS, Vice-Pres.
W. H. H. MOORE, 2d Vice-Pres.
J. H. CHAPMAN, Sec. A. A. RAVEN, 3d Vice-Pres.

HOME Insurance Company

OF NEW YORK.

CASH CAPITAL	**$3,000,000.00**
Reserve for Reinsurance	1,766,77' 00
Res. for Unpaid Losses and all other claims	260,092 46
Net Surplus	1,363,488 94
Total Assets (1st January, 1879)	**$6,390,352 40**

J. H. WASHBURN, Sec'y. CHAS. J. MARTIN, Pres't.

INSURANCE.

Office of the Atlantic Mutual Insurance Company,

NEW YORK, January 22d, 1879.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st of December, 1878.

Premiums received on Marine Risks, from 1st January, 1878, to 31st of December, 1878	$4,009,309 47
Premiums on Policies not marked off 1st of January, 1878	1,848,697 36
Total amount of Marine Premiums	$5,858,006 83
No Policies have been issued upon Life Risks; nor upon Fire disconnected with Marine Risks.	
Premiums marked off from 1st of January, 1878, to 31st of December, 1878	4,186 024 92
Losses paid during the same period	$2,012,784 45
Returns of Premiums and Expenses	$859,960 58

The Company has the following Assets, viz.,

United States and State of New York Stock, City, Bank, and other Stocks	$10,086,753 00
Loans secured by Stocks, and otherwise	704,200 00
Real Estate and claims due the Company, estimated at	619,034 50
Premium Notes and Bills Receivable	1,529,279 74
Cash in Bank	381,210 92
Total Amount of Assets	$13,320,463 16

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fourth of February next.

The outstanding certificates of the issue of 1875 will be redeemed and paid to the holders thereof or their legal representatives, on and after Tuesday, the Fourth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled.

A dividend of Thirty per cent. is declared on the net earned premiums of the Company for the year ending 31st of December, 1878, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board,

J. H. CHAPMAN, Secretary.

TRUSTEES:

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	JOHN ELLIOTT,
LEWIS CURTIS,	ALEXANDER V. BLAKE,
CHARLES H. RUSSELL,	ROBT. B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	GEORGE W. LANE,
GORDON W. BURNHAM.	ROBERT L. STUART,
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JOSIAH O. LOW,	WILLIAM BRYCE,
WILLIAM E. DODGE,	WILLIAM H. FOGG,
ROYAL PHELPS,	PETER V. KING,
THOMAS F. YOUNGS,	THOMAS B. CODDINGTON,
C. A. HAND,	HORACE K. THURBER,
JOHN D. HEWLETT,	A. A. RAVEN,
WILLIAM H. WEBB,	WILLIAM DEGROOT,
CHARLES P. BURDETT,	BENJAMIN H. FIELD.

J. D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2d Vice-Pres't.*
A. A. RAVEN, *3d Vice-Pres't.*

LIVERPOOL & LONDON & GLOBE

Insurance Company.

United States Branch.

Statement January 1, 1879.

Assets in United States	$4,3 1,897 07
Total Liabilities, including reinsurance	2.43 .505 86
Surplus	1.871.29' 21
Income in United States during 1878	2.600.583 34
Expenditures, including losses	1.971.219 83

J. E. Pulsford,
RESIDENT MANAGER.

N. Y. Office, 45 William Street.

The Travelers

Life and Accident Insurance Co.,

OF HARTFORD, CONN.

Cash Assets	$1,595.000
Surplus to Policy Holders	1,257,000
Cash Benefits Paid	4,313.000

JAMES G. BATTERSON, President.
RODNEY DENNIS, Secretary.